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THEOLOGY—HISTORICAL.

DOCTRINE AND ORDER OF THE WALDENSES.

(Concluded from Page 520, Vol. III.)

HAVING exhibited a number of quotations, from the confessions, and other standard writings of the Waldenses, it is intended, in the present paper, to close, by offering a few general remarks on the import of the articles quoted. Although this is wholly unnecessary for many readers; yet some may be aided, by having the scope of detached passages brought together in one view, and illustrated in their proper connection;—and

I. It is evident, from the passages quoted, and from many others which might have been produced, that the Waldenses were **CALVINISTICK IN THEIR OPINIONS WITH RESPECT TO THE LEADING DOCTRINES OF THE GOSPEL.** When this is said, it is not intended to be asserted that they maintained *all* the peculiarities of the venerable **CALVIN**; but that the principal articles of the system which is commonly distinguished by his name, made a part of the creed of those simple and humble witnesses of the truth.

That they held the doctrines of the Trinity; of the Divinity of Christ, and the Holy Spirit; of Justification by the imputed righteousness of the Saviour; and of Regeneration by the special influences of the Spirit;—a regeneration not consisting in, or essentially connected with, the sacrament of

Baptism;—will probably be denied by none who carefully and impartially review the extracts which have been given in the preceding numbers. But it is equally evident from those extracts, and from others which might be mentioned, that, long before *Calvin* was born, they, as a body, believed in the doctrine of *Predestination* and *Election*, as held by *Calvinists*. What other construction can be put upon such language as this.—“By the holy Catholick Church is meant, ALL THE “ELECT OF GOD, from the beginning of the world to the “end, gathered together by the Holy Spirit, and FORE-OR- “DAINED TO ETERNAL LIFE; the number and names of “whom are known to Him who has ELECTED them.” In close connection with this, is another peculiarity of the Calvinistick system, viz. the doctrine of the *indefectibility of grace*, or, in other words, of the *perseverance of the Saints*. This is explicitly taught in the 26th article of one of their confessions of faith, as detailed by Sir *Samuel Morland*, in his History of the opinions and sufferings of this remarkable people. In this article they say—“All the ELECT are up- “held and preserved by the power of God in such a sort, “that they all persevere in the faith unto the end.” It is probable the most cautious inquirer will say, without hesitation, that this is *decisive Calvinism*.

It is, indeed, true, that in such of the standard books of the Waldenses as are now extant, these doctrines are not brought forward very frequently, or in a controversial form: and in this they imitate the inspired writers, who generally exhibit them in those practical connections, and under those practical aspects only in which they are most apt to present themselves to the pious mind, and to influence christian experience and conduct.—Still they are introduced with sufficient frequency, and in a manner sufficiently decisive, to preclude all doubt that they are really maintained and taught in their publick standards.

II. It is no less evident from the authorized writings of the Waldenses, that they were PÆDOBAPTISTS. I know, indeed, that some of our Antipædobaptist brethren have asserted the contrary; but on what ground, that had the least appearance of solidity, I could never learn. The fact is, that some of the arguments by which they would prove that the Waldenses rejected Infant Baptism, would be of equal force to prove that the Presbyterian Church and Confessions, denied to the infant seed of believers that precious privilege. If terms the most express, and frequently repeated, can enable us to ascertain the opinions of any body of people, then I think there can be no question that these far famed advocates

of christian purity, were not only real, but strenuous advocates for the baptism of infants. What can be more express than such language as this—" *And for this cause it is that we present our CHILDREN in Baptism*, which ought to be done by those to whom the children are most nearly related, such as their parents &c."

Perrin also gives this additional proof of the same thing, which was overlooked in compiling the former numbers. "About the year 1506, the king (Louis XII. of France) being informed that they were an accursed people, committing all manner of wickedness and villanies, gave commission to his court of Parliament in Provence, to take knowledge thereof, and to chastise them according to their merit. Whereunto the said court having diligently attended; so soon as the king understood that divers innocent persons were put to death, he limited the authority of the said court, and would not suffer them to continue their executions, until he was truly informed what kind of people they were. For this purpose he sent Mons. *Adam Fuinee*, his Master of Requests, who told him at his return, that what had been reported to him concerning them was untrue; for that they lived like honest men, doing hurt to no man; THAT THEY CAUSED THEIR CHILDREN TO BE BAPTISED, taught them the articles of their belief, and the commandments of God; they carefully kept the Lord's day, and the word of God was purely expounded unto them."—Let it be carefully observed that this inquiry, and this result took place a number of years before the commencement of the Reformation.

Equally unquestionable is another species of evidence, to the same effect, found in their answer to the accusation of the Papists. The Papists had accused them of *denying* the baptism of *Infants*. They state and repel the charge in the most decisive manner. They declare that it was their constant practice to baptise their infants; that they were presented for baptism by their *parents*, or by those to whom they were most nearly related; and that the only shadow of ground for the charge, was, that their Pastors being often absent, on long missions, and that, not choosing to have their children baptised by the Romish priests, in their superstitious, unscriptural manner, they frequently *delayed* the baptism of their children for a considerable time beyond that in which they would have otherwise wished to attend to the duty.

It is true that a *small section* of the people who generally go under the name of Waldenses—the *Petrobrussians*, and

perhaps the *Henricians*, are alledged by some ecclesiastical historians, to have rejected infant baptism: but others deny that they held such an opinion; and those who assert that they did hold it, add, that it was founded on the persuasion that **NO INFANTS WERE CAPABLE OF SALVATION.** But this small sect, ought no more to be considered as speaking the language of the Waldensian churches at large, than the few Antipædobaptist brethren in our country, who maintain the *open-communion*, and the *seventh-day-sabbath* principles, ought to be regarded as a sample of the Antipædobaptist denomination in the United States. We must go to the Confessions of Faith &c. of the *general body*; and these are as decisive as any thing can be.

III. It is plain that the Waldenses were **PRESBYTERIANS IN CHURCH GOVERNMENT.** It is not contended, indeed, that all the parts of Presbyterian Church Government, in detail, are to be found in the publick standards, or in the authorised documents of that excellent people. But it is contended, and may be proved, that all the leading and essential features of that form of church government—such as the **PARITY OF MINISTERS**; the office and authority of **RULING ELDERS**; and the union of churches under the **AUTHORITY** as well as **COUNSEL** of **SYNODICAL ASSEMBLIES**, are plainly exhibited in all their authorised remains. They speak of their *Barbs*, or *Pastors*, who preach the word, and administer sacraments, just in the Presbyterian style, and evidently recognise no higher order of ministers; nor can I find, in all their confessions, or other symbolical or historical writings, a single syllable that looks, in the most distant manner, like Prelacy. Besides these *Pastors*, whose duty, they say, it is, “to preach God’s word, administer the sacraments, and “watch over the sheep of Jesus Christ,” they also tell us that they had **ELDERS** and **DEACONS**, according to the rules of good and holy church discipline, **AND THE PRACTICE OF THE PRIMITIVE CHURCH.** Here is evidently, a class of *Elders* spoken of, who did not “preach God’s word,” or “administer the sacraments;” but who attended to “good and holy church discipline;” and this is expressly asserted by them to be *according to the practice of the primitive church.* You may call these officers by what name you please; but they are what Presbyterians mean when they speak of *Ruling Elders.*

They also tell us, that all the great concerns of their churches were attended to, and decided upon in their Synods, which met annually; when candidates for the ministry pre-

sented themselves, and were examined, and ordained, by the laying on of the hands of those pastors who had been ordained, in like manner, before. The appeal may safely be made to the friends of prelacy, whether these good people could possibly have expressed themselves as they do, with regard to their Ministers, Elders, and Synods, if the government of their churches, and the ordination of their ministers had been by prelates *alone*, or by prelates *at all*!

Accordingly, the celebrated *Bucer*, in his work entitled *Scripta duo Adversaria Latomi*, &c., says “That is certainly a very good practice which is pursued by our brethren the *Waldenses*.—Besides ministers of the word and sacraments, they have a certain college of men, excelling in prudence and gravity of spirit, whose office it is to admonish and correct offending brethren, to reconcile those who are at variance, and to judge in their causes, &c.” And in conformity with this fact, their synodical assemblies are uniformly spoken of as consisting of *Ministers* and *Elders*; plainly implying that there were some *Elders* who were not *ministers*.

It is said, indeed, by *Comenius* that the Bohemian brethren hearing, at a certain time, that there were some Waldensian *Bishops* residing in a distant region, sent three persons to those *Bishops*, who ordained them, by the imposition of hands. Hence it is inferred that these Waldensian *Bishops* were Prelates. But nothing like this appears. The *Waldenses* plainly used the word *Bishop* in its primitive and apostolical sense, to signify a pastor of a single congregation; and there is no evidence that the ministers who ordained the Bohemians who were sent to them, were any other than common ministers or pastors.

IV. The *Waldenses* seem to have entirely agreed with the *English Puritans* and with the *Presbyterian Church*, in REJECTING ALL HUMAN ADDITIONS TO THE WORSHIP OF GOD. They say, “We have ever regarded all the inventions of men in religion, as an unspeakable abomination before God; such as the *festival days*, and the *vigils of the saints*, and what is called *Holy Water*, the *abstaining from flesh on certain days*, and such like things,” And again, “We hold in abhorrence all human inventions, as proceeding from anti-Christ, as producing trouble, and as prejudicial to spiritual liberty.”

Upon this principle, they not only rejected *Purgatory*, *Transubstantiation*, the worship of *Images*, prayers for the dead &c.; but also *confirmation*, *Saint's days*, the *consecration of*

churches, church-yards, and other things of a similar nature. In short, so far as we can judge from the whole strain of their publick standards, they seem to have had a worship nearly, if not quite, as simple and scriptural as the Presbyterian Church at the present day.

V. Finally; these pious people appear to have taken pretty much the same stand with the purest churches in our country, against CERTAIN FASHIONABLE PUBLICK AMUSEMENTS, of which the worldly and licentious have ever been fond; but which the truly pious, in all ages, with scarcely any exception, have proscribed and avoided. We have seen how strongly they condemn, and interdict, the *Theatre, gambling, dancing*, the frequenting of *Taverns, &c. &c.* And does not all ecclesiastical history teach us, that, just in proportion as any church has approached the simplicity and purity of the apostolick age, in other respects, it has been pointed and strenuous in its opposition to the *ball-room, the play-house*, and other similar amusements. Those christians who take the same stand now, may be called by some, *sour, puritanical*, and *enthusiastick*; but they have no reason to be ashamed of either their principles or their practice. They stand in the best company that the world ever saw. If they are wrong, they can at least say, that they are not chargeable with embracing a *modern innovation* in christian morals.

I might multiply particulars to a much greater extent; but shall only add, that the Waldenses entertained very different opinions on a variety of subjects, from those which some have rashly ascribed to them. It has been asserted, for example, by many, who think all *oaths*, even before courts of justice, unlawful, that these pious witnesses for the truth, maintained that it was not lawful to swear in any case. They expressly declare in one of their apologies for themselves, that this is a calumny, and cite *Hebrews vi. 16*, as fully justifying oaths on solemn occasions. Again; it has been said that they considered all capital punishments—the taking away the life of the greatest malefactor—as contrary to the spirit of the Gospel. They explicitly, however, disavow this opinion, and say, that there are cases in which a malefactor ought not to be suffered to live. Further; the allegation, that they were enemies to a *learned ministry*, and wished to keep their Pastors *poor*, and to see them labouring with their own hands for a subsistence, is equally false. They lament that, such was their poverty, that they were not able to support their pastors as they wished, and acknowledged that, if

supported without labour, they might be better qualified to instruct them.

I observed, in entering on this subject, that it was by no means my object to engage in controversy. I repeat, it is not my intention to inquire whether the opinions and practices of these people were right or wrong, scriptural or otherwise: but merely to ascertain what they actually *were*. The question, whether *Calvinists, Pædobaptists, Presbyterians, &c.* agree best with the BIBLE or not, is, undoubtedly, an important question. But that question is not now under discussion; the only one which I wish at present to consider, is, were the *WALDENSES, Calvinists, Pædobaptists, Presbyterians, &c.*? If they *were*, then those who acknowledge that they were the most precious witnesses for the truth for several centuries, will naturally inquire, how far agreement with them affords presumption in favour of the correctness of any individual or people.

HISTORICUS.

THEOLOGY—PRACTICAL.

Solitude.

[I HAVE long entertained an opinion, that much useful information, might be collected, from the conversation of living men, who have had experience of various scenes; and who possess the faculty of reflecting judiciously on what passes before them. I have, therefore, for many years, been, in the habit, of attending to the observations of such men, and have been at pains, to draw from them, an account of their own exercises and feelings, especially, in circumstances in which I had never been placed myself. The result of their experience, together, with occasional observations, of my own, on several subjects, I now purpose to give to the publick, through the medium of your useful Magazine.]

I have often meditated, not unprofitably, I hope, on these words of Jeremiah,* “It is good that a man should both hope, and quietly wait for the salvation of the Lord. It is good for a man, that he bear the yoke, in his youth. He sitteth alone, and keepeth silence, because he hath borne it upon

* Lam. iii. 26—33.

him. He putteth his mouth in the dust, if there may be hope. He giveth his cheek to him that smiteth him; he is filled full with reproach. For the Lord will not cast off for ever: but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men." If the reader wishes to see a comment on this passage, in the true spirit of the text, I recommend to his perusal, a Sermon of Mr. Scougal, on the 27th verse, which I think, no serious person can read, without being both pleased and profited. It was, whilst I was thinking on this subject, that my friend Marcus paid me a visit. As I knew him, to be both pious, and communicative; and to have had experience of much affliction; I requested him to inform me, of some of those incidents in his early life, which now appeared to him, to have had the most important consequences, either, in forming his character, or shaping the course of his after life. In answer to this request, my friend said; that several of those events which had led to the most important consequences, were no how remarkable in themselves, and scarcely deserved to be mentioned, except as affording a conclusive argument, in favour of a particular providence. He said, he had often remarked with astonishment, that on what appeared to be altogether casual, the whole train of future events in which he was personally concerned, depended; so that he could as readily believe, that the world was not under the government of providence at all, as to believe, that this providence did not extend to the minutest things, *even to the very hairs of our head*. He then proceeded to observe, that, when he reviewed the events of his past life, two subjects of astonishment ever presented themselves to his view; the one was, his own errors and faults; the other, the wisdom and goodness of God, in his dealings with him. But one thing, said he, astonishes me above measure, when I reflect upon it; which is, that profound ignorance in which I remained of the truths of religion, in the midst of the means of information: yea, whilst I had the words, which clearly and forcibly express these truths, treasured up in my memory, I remained almost as ignorant of them as a Heathen. I had, at an early period, committed to memory, both the shorter and larger catechisms; and had read over the whole Bible at school, several times; the historical parts of which I remembered well. I heard an evangelical discourse, almost every week, and was often present, when the subject of religion was discussed in conversation; and yet I can truly say, that I had gained more information from some

simple questions which I used to ask my mother when I was very small, than from all these means put together. I do not say this, to discourage the use of such means, for mine, I presume was a peculiar case; and I found it useful to have an orthodox creed in my memory, after I had grown to the years of maturity, and become acquainted with its doctrines." I told him that I thought the case, much less peculiar, than he seemed to suppose. I considered it a common case, and observed, that in my opinion, the usual method, of communicating religious knowledge to children, was far from being the best. The system of doctrines contained in the above mentioned catechisms, and in most others, are fit to give complete exercise to the mind, when it has arrived to its full maturity, and attained its greatest energy. But it has always appeared to me, that instructions, given to children, should be accommodated to their capacity, and I think, if their natural curiosity and thirst for knowledge were suitably improved, they would afford an excellent handle, by which the instructor might work upon the tender mind, and lead it by degrees to the most important information. The forcing of a child, to commit those things to memory, of the meaning of which it has no conception, cannot upon the whole be beneficial. It is a painful exercise, and often produces a fixed aversion to reading, or thinking, on religious subjects. At the same time, I said, that no person entertained a higher sense, of the importance of early religious education, than myself; but I thought that easy, familiar conversation, or plain, simple questions were better adapted to the understanding of a child, than deep and abstract subjects, which were, evidently, unintelligible to most children. He said, I might possibly be right, but in his opinion, there never was penned by man, a better summary of the doctrines of revelation, than the shorter catechism of the Westminster Assembly; and he should be very sorry to see it fall into neglect, or laid aside, for the sake of any theory. A child's learning this short system, said he, will not prevent any other means of instruction, which may be thought more effectual. If we should give up this part of our system of religious education, that will happen which, with respect to the Bible, has already happened: Ever since Locke suggested that the scriptures ought not to be read in schools, there has been a continual effort to cast them out, and at length the object is accomplished. But who except the Deist can rejoice at the event? The youth of the present day, as they learn nothing of the contents of the Bible at school, seldom look into the book

any where else, and are consequently growing up, in ignorance worse than Popish. And as I said before, I do not consider my example of any weight in favour of the neglect of the common means of instruction, as I believe it to be a peculiar case, and upon the whole I am of opinion that they were beneficial to me. I told him I was convinced of the propriety of his observation, and would not persist in endeavouring to maintain the contrary, although it had long been my opinion. I then requested him to proceed in the account, which he had begun to give me, of his early life. He did: and the following is the substance of his narrative:—"When I had arrived at that age, in which man begins to possess the power of reflexion, and self-examination, I was cast, by the providence of God, into a state of involuntary retirement. I had been accustomed, from my infancy, to converse with nearly the same persons, and to see the same objects. From all these I was now separated; and in a great measure secluded from company of my own age. Solitude, and retirement succeeded to scenes of gaiety and amusement. The effect of this change of circumstances, was, that my former trains of thinking were considerably broken, and new ideas occurred. I was pensive, and walked frequently into retired groves, and wandered along the banks of running streams, where tall trees and wild vines formed an impervious shade. In such sequestered walks, I sometimes indulged my thoughts to run at random, and was absorbed in some empty reverie; at other times I was led to think of the most important of all subjects. Thoughts of God and eternity possessed my mind until I was overwhelmed and confounded with the immensity of the theme.

As soon as I began to entertain these thoughts, I had new views of the world and its objects. They now appeared insignificant and vain; and I looked with more pity than envy upon those who were most successful in the pursuit of wealth and honor. I have sat for hours on some mossy bank, or at the foot of some wide-spreading tree, swallowed up in contemplation, and seldom did I leave the place without bowing down to adore the infinite perfections of the Universal Parent, and to implore his favour and protection. Sometimes, in this exercise, my desires would be intensely excited, and my spirit would *wrestle* with God, in importunate prayer; and at other times my heart would be dissolved into tenderness, and copious floods of tears would water the place; which frame was commonly succeeded by inexpressible joy, or sweet tranquillity of soul. At such a time, every thing in the world

appeared vain, and all its pleasures were to me tasteless. I dreaded to see any body, or attend to any business; lest it should interrupt my peace, or disturb the serenity of my mind. I could have been contented to forsake the world, and take up my abode in the solitary recesses of the wilderness. A good book was often the companion of my morning and evening walks, so that I would read or meditate as happened to be most agreeable. O sweet retirement! O! delicious hours! Never shall the remembrance of these solitary scenes be effaced from my mind. Methinks I now see the very beech on which my name stands yet engraved no doubt, and hear the murmuring of the very brook along the banks of which I used to stray. There stands the mossy rock. There the verdant plat, on which I used to walk, and there the grove of Birch, whose gloomy shade inspired awe. But I must repress the sallies of my imagination. The recollection of these innocent scenes fills me with enthusiasm. But they are gone, long gone, and never can be renewed. And perhaps in things of this kind the memory imposes a pleasing illusion upon us: dropping from its hold every thing painful, it only presents us with the bright side of the picture. But one thing is certain. Here I first began to converse with God, and my own heart. Here I felt the first impressions of the awful realities of an eternal world, and experienced the first taste, and relish of spiritual joy. But my knowledge was yet very imperfect, and my conceptions of evangelical truth, very obscure. However, I am of opinion, that pious affections may exist in the heart whilst much darkness and error remain in the understanding."

Here Marcus was interrupted in his narrative by the intrusion of some company, and I have never since been able to prevail upon him to resume the subject. For although he is very fond of religious conversation, and delights to dwell upon the subject of experimental religion, yet he says, that he scarcely ever speaks freely of himself without afterwards feeling some degree of self-reproach; as in the animation of such discourse, expressions will escape the most cautious, which the mind, upon cool reflexion, cannot approve. And he moreover informed me, that he regretted that he had used such glowing language in describing his first religious exercises, though he was conscious that he had designedly misrepresented nothing. I told him, I was of opinion, that he carried his caution too far, and through fear of ostentation cut off one source of mutual edification from christian friends, whose love and gratitude were often enkindled by free con-

versation respecting the various dealings of the Lord with their souls. He answered, that some things which were useful and proper for one were not so for others; and that he only formed a rule for himself, without presuming to think that others should be regulated by the same, for he was convinced that many derived advantage from the practice, which he, taught by experience, had found it necessary to decline.

The more I have reflected on the narrative of my friend, the more have I been convinced of the advantages of a state of retirement and solitude to young persons, before their bias to vicious practices has become fixed. Take a young man when his mind has arrived at some degree of maturity, and separate him from all his relations and companions; let him be placed in a retired situation, where he will have only a few grave persons with whom he can converse, and let him have access to good books, with convenient time for reading and meditation, and I am much mistaken if in many instances you do not perceive the happy effects of such a change of circumstances.

But it appears also to be a matter of importance that young persons should be accustomed frequently to walk alone through silent groves, deep and shady valleys, along the banks of rivers, and to elevated spots which command an extensive horizon; and if the ocean or lofty mountains are included in the prospect so much the better. I do not recommend these rural scenes chiefly, as furnishing objects most congenial to a refined and unadulterated taste, but because they have a tendency to soothe and soften the spirit of man, and to induce that awe and solemnity, which prepare the mind for intercourse with the Deity. The evening is the most suitable time for contemplative walks. In the solemn stillness of this part of the day, there is something which invites to serious meditation:—and when we connect with this, the evening appearance of sublime rural scenery, and the sounds from distant objects which fall upon the ear after the setting of the sun, the effect upon a mind of sensibility is so great, that serious contemplations become pleasing even to gay and inconsiderate persons.

And I am persuaded many sweet devotional frames are lost to the pious, from the neglect of those circumstances which are so favorable to the undisturbed exercise of devout affections. If when fatigued with the cares and labours of the day, instead of drawling out a vacant hour in unedifying and uninteresting conversation, they would walk alone and contem-

plate the objects of nature and through them *nature's God*, it would add to their comfort and improvement.

The link by which certain ideas are associated with certain objects, is so strong, that when we have once accustomed ourselves to serious meditations in any particular walk, a similar train of thought is almost invariably produced by the presence of the same objects, especially when, as in this case, there is a natural tendency in the scene before us, to give a particular turn to the mind. In confirmation of the opinion suggested by the experience of my friend, I will add, that, now after the lapse of many years, I recollect with an emotion which I hardly know whether to call pleasant, or painful, a certain sequestered spot, to which, in the days of my youth, I used to resort; and where I spent many comfortable and many melancholy hours; which are still in memory, so closely associated with the surrounding objects, that the idea of the one, always brings up the recollection of the other.—I remember, with an affection, bordering perhaps on superstition, the covert of a huge rock, situated far from the walks of men, where first I bound myself to God, *in the bonds of an everlasting covenant, never to be forgotten*—where the dark clouds which overwhelmed my soul, first broke,—dissipated by the rays of divine light, which, in a moment burst upon my enraptured and astonished mind. O day, never to be forgotten! O retired valley! thy memorial shall never perish! for the transaction with which you stand associated, has been, I trust, ratified in heaven.

THEOLOGY—CRITICAL.

JOHN i. 1—3. *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.*

THIS passage of scripture has been considered as decisive on a subject now much litigated—the Divinity of Jesus Christ, our blessed Lord and Saviour. There is no various reading of any note; and of course there can be no pretext for altering the received text.

The judgment of the celebrated Griesbach on this passage is worthy to be recorded. “*Interim uni tamen dogmati, eique palmario, doctrinæ scilicet de vera Jesu Christi divini-*

tate, non nihil a me detractum esse videri posset nonnullis, qui non solum locum istum celebratissimum 1 John v. 7; e textu ejectum, verum etiam lectionem vulgarem loci 1 Tim. iii. 16, (ut et Act. xx. 28,) dubitationi subjectam et lectorum arbitrio permissam, invenient. Quare ut iniquas suspiciones omnes, quantum in me est, amoliar, et hominibus malevolis calumniandi ansam præripiam, primum *publice profiteor atque Deum testor*, neutiquam me de veritate istius dogmatis dubitare. Atque sunt profecto *tam multa et luculenta argumenta et scripturæ loca*, quibus vera Deitas Christo vindicatur, ut ego quidem intelligere vix possem, quomodo, concessa Scripturæ sacræ divina auctoritate, et admissis justis interpretandi regulis, dogma hoc in dubium a quoquam vocari possit. In primis locus ille John i. 1—3. *tam perspicuus est atque omnibus exceptionibus major, ut neque interpretum neque criticorum audacibus conatibus unquam everti atque veritatis defensoribus eripi possit.* Of which passage the reader, who does not understand Latin, may consider the following as a just interpretation. The critic says, that some may suppose that he had taken something from the evidence in favour of an important doctrine of the gospel, namely, that of the true divinity of Jesus Christ, by leaving out of the text the celebrated passage 1 John v. 7, and leaving in doubt the common reading in 1 Tim. iii. 16, and Acts xx. 28. “Wherefore that I may, as far as is in my power, remove all unjust suspicions; and take from malevolent men the opportunity of calumny, in the first place, *I publicly profess and call God to witness* that I do by no means doubt concerning the truth of that doctrine. And indeed there are *so many and so clear arguments and passages of scripture*, by which the true Divinity of Christ is supported, that I can hardly understand how the doctrine can be questioned by any one who acknowledges the divine authority of holy scripture, and receives the just rules of interpretation. Especially, that passage, John i. 1—3, is so plain, and so beyond all exception, that it never can be overturned or wrested from the defenders of the truth by the audacious attempts either of interpreters or critics.”

Yet the authority of this great critic, so much celebrated by Socinians when its suits their purpose, is in this case disregarded; and the attempt has been made, and put down and made again, to show that the sacred historian did not mean to assert that Jesus Christ was truly and properly God.

That the term *Logos* (rendered Word) means Jesus Christ, is obvious, and is universally admitted. Now the Evangelist says expressly *Θεὸς ἦν ὁ λόγος*, *the word was God*. That

this is the true rendering of this passage has been shown a thousand times. We cannot enter fully into this subject at present. But we venture to assert that no honest man, acquainted with Greek, and free from the influence of system, will say that the common version is incorrect. And we are sure that no critical artifice, no ingenuity of commentators will ever convince a man disposed thoroughly to examine the scripture, that the sacred writer intended to express any thing but the true and proper divinity of Jesus Christ.

In connexion with this passage, we will just mention another, which equally sets at defiance the *conatus audaces*, as Griesbach justly calls them, the *daring attempts* of *Socinian expositors. It is the celebrated passage Rom. ix. 5. *Whose are the fathers, and of whom, as concerning the flesh, Christ came, WHO IS OVER ALL, GOD BLESSED FOREVER. Amen.* On this subject we quote the opinion of Michaelis, whose name is famous among biblical critics. "I for my part" says he, "sincerely believe that Paul here delivers the same doctrine of the Divinity of Christ, which is elsewhere unquestionably maintained in the New Testament." And here we again affirm that no translation of this passage, differing in sense from the common version, can be given without doing violence to the original.

* Note We adopt the word *Socinian* and not *Unitarian*, because the latter is not in truth a distinctive term. All Christians hold as a fundamental Article of their faith, the Unity of God. The Harmony of Confessions, now before us, most fully establishes this, in relation to all the Protestant Churches.

It is not just then for a particular class of persons to assume a name, intended to intimate that they alone of all that bear the Christian name, believe in the Unity of God. The term *Unitarian*, therefore, we cannot adopt. If, indeed, it were generally understood that they who take this distinctive name, believe that there belongs only one nature to the Lord Jesus Christ, in other words that he was a MERE MAN, we should have no great objection to the use of the term. There is another, however, which we should prefer—namely, *HUMANITARIAN*. Should this term hereafter be used thus, we wish it to be understood, unless something should be said to make the contrary appear, that by it we mean those who call themselves *Unitarians*. And we shall do this for the purpose of letting our pious readers understand, that the persons so denominated, believe that the Saviour, in whose names they have been baptised, on whose atonement they rely, for whose presence they pray, and before whose judgment seat they are to stand, is a mere man, naturally as frail, as fallible, as liable to fall into sin as themselves!! We wish this to be fully understood, especially by our plain unsophisticated readers; that they may compare this system with the writings of the Evangelists and Apostles. We are sure then of the result, for we know that they, (John and Paul for instance) were not *Humanitarians*. They did not believe that their Lord and Master was a mere man. The Apostle Thomas, did not when he exclaimed, "My Lord and my God!"

MISCELLANY.

—
THE AFRICAN COLONY.

DEAR SIR,

I suppose you have heard before this of the sailing of our little Colony; and I must give you some account of the affair, as I know you will wish to hear all about it, at once.

Early in last month, (as you may know,) the brig *Nautilus* of this port was chartered by government, to take out some liberated Africans, who were to be sent back to their own country. At the same time, the American Colonization Society were informed, that they might use the opportunity to send out a few colonists, to join their brethren at Yonee. Mr. Jonathan P. Winn, first agent of the U. S. arrived here, with his wife, on the 15th ult. and began to make ready for sailing with all dispatch. A few days afterwards, he was joined by the second agent, Mr. Ephraim Bacon, who also brought his wife with him. On the evening of the 26th, we had a meeting of a few respectable citizens at the Mason's Hall, and formed our "Norfolk Colonization Society," auxiliary to the American Colonization Society, at Washington. (I suppose you have seen our constitution, and addresses, as they were published at the time.) Our collections in consequence, have been quite respectable.

Early in this month, four liberated Africans were brought down from Baltimore, and taken to lodge in an out house at our pastor, Mr. Russell's, with whom Mr. Winn was staying. Here they were put under the care of Sampson, a free black man, a preacher, from Petersburg; who began at once to teach them our religion. They were all four, likely lads, about 13 years old, and could speak a few words of broken English. One of them told us, in his way, that the Spaniards came in a boat, and stole them all while they were off in a canoe, catching fish.—"and then they put irons upon our hands, and took us on board the great ship." His action all the time, was both amusing and affecting. At first, as you may suppose, they were a little shy, and suspicious of our intentions; and would hardly believe that they were to be sent home; still less, that Sampson and the rest were going with them too;—their answer was. "No, he no go; white people no let him go." By degrees, however, their hearts were fairly won, and at last, they seemed willing, and pleased to be sent away. We all see the hand of God in giving

us these lads for interpreters, and mediators between our colonists and the natives.

On the 12th inst. the coloured people from Baltimore, about fifteen, came down in the steam-boat, with Mr. C. Miltenberge, second agent of the society. Among them, I noticed particularly the wife and family of Coker, who is at Sierra Leone, and wrote for them to come out.

On the 14th, the Colonists from Richmond and Petersburg, about twenty-five, came down in the steam-boat, with the Rev. Joseph R. Andrus, first agent of the society. Among these, I observed two preachers, from your city, Lot Carey, and Colin Teage; the first a black, and the other a dark mulatto; both believed to be men of worth.

On Tuesday forenoon (the 16th inst.) we had a public meeting in the Methodist meeting-house, to pray for the blessing of God upon the little colony now soon to sail; and notwithstanding the badness of the weather, the house was full. The ministers of all the different churches were there, to assist on the occasion. Prayers were offered up to the throne of Grace, by the Rev. Dr. French, Mr. Cornelius, Mr. Russel, and Mr. Mitchell. An appropriate address was delivered by the Rev. Enoch M. Lowe, from the text, *Ethiopia shall soon stretch out her hands unto God*; (Ps. lxxviii. 31.) and several well selected hymns were sung. All the exercises were unusually solemn and impressive. But what gave peculiar interest to the scene, was the sight of the agents and their wives, with the Africans, and free people of colour, all about to leave us forever. All hearts were touched, and many eyes were filled with tears. After service, some came forward, and joined themselves to our Society, and others cast in their contributions. Among these last, I observed with great pleasure, several poor blacks, who gave their little mites, (some all they had,) to aid their brethren who were going out. It seemed to me indeed, that one sentiment was felt by all of us, "our prayers are heard, and God will bless the people."

On Sunday morning, the 21st, the brig, with the colonists on board, dropped down to Hampton Roads. After morning service, the agents and their wives, (attended by a few friends of us, gentlemen and ladies,) and Sampson with his four Africans, went down to the wharf, to embark in a small sloop, that was waiting to receive them. As we went along, I was pleased to see the interest our little train excited, and the blacks especially, I thought bowed to us with more than usual reverence. Arrived at the wharf, we found a crowd of peo-

ple waiting to see the party off. After a little, attention was called—all still—and the Rev. Mr. Cornelius standing on the deck of the boat, offered up a parting prayer. Then followed embraces, and farewells, not without many tears. At this time, the religious blacks who had come down with the rest, began singing a hymn, which in our state of feeling had a touching effect. At the close of it, the boat pushed off—dropped down with fair wind and tide—and was soon out of sight.

I learn from our friend ——— who went down with them, that they had a sermon on board the brig that night, by Sampson, with prayers by the other preachers. Next day was rainy, but in the morning early, they got under weigh, and went out to sea with a fair wind. Our friend joined in prayer with them off the capes, at about 9 o'clock, and then came off in a pilot boat, leaving them all in good spirits.

I am sure you will unite with our brethren in this place, in constant prayer to God for their success.

* *

Norfolk, January 23d, 1821.

[The following is extracted from a letter written by the venerable John Jay to the late Gouverneur Morris.—It was in answer to one announcing the birth of a son, and requesting him to become one of the god fathers. Now it is well known that we think sponsors in Baptism utterly unsupported by Scripture—Yet as the Episcopal Church holds a different opinion, and pursues a different practice we think it well to publish the sentiments of one of the most distinguished members of that communion in this country on that subject.]

Bedford 22d. February 1813.

YOU request me to be one of the god-fathers. Baptism is too generally regarded as being little more than a customary ceremony, and yet the purposes of it, and the *names* used on the occasion, shew it to be a solemn procedure, it confers privileges and imposes obligations of the highest class. Whoever consents to be employed as a shepherd, should recollect, that if a lamb be lost by his negligence, he must answer for it to the owner of the flock. Sponsors however not unfrequently become such, with as little sense of personal responsibility, as actors on the stage make the engagements &c. allotted to their parts.

Had I the prospect of residing here many years, I should feel no reluctance, for I should find in my heart and mind sufficient inducements to fulfil the duties in question, in case they should eventually be incumbent upon me. But as I expect to remove, at a more early period, to a distant country, where I shall not be in capacity to attend to persons or things here; it appears to me advisable that some proper person not so circumstanced, should be selected.

BIOGRAPHICAL.

A MEMOIR OF THE LATE REV. WILLIAM GRAHAM, A. M.

THE subject of this memoir, was born in Pennsylvania, on the 19th day of December 1746. His father Michael Graham, was a native of the north of Ireland, and emigrated to America several years before the date above-mentioned. By his first wife, he had three children, two daughters and a son; the latter of whom died when young. A few years after the death of his first wife he married Susanna Miller, a young woman of amiable temper and exemplary piety. She was also from the north of Ireland, having emigrated with her father from that country to America, when she was about seven years of age. At the time of her marriage she lived with her father in what was then Lancaster County, under the pastoral care of the Rev. John Roan, a zealous and practical preacher. William, the subject of this memoir, was the second child of this marriage. The family resided in Paxton* township about five miles from where Harrisburg, the present seat of government, now stands. This township was at that time a frontier settlement, and exposed, in common with other similar settlements, to the hostile incursions of the Indians. Mr. Graham and his family were sometimes in considerable danger; but one case was so remarkable, as to be worth recording.

The people of the settlement where Mr. Graham resided, had found it necessary, as had others similarly situated, to erect, near the centre of it, a fort to which the inhabitants might resort for safety in times of imminent danger. During

* Sometimes spelled Pextang.

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The people of the settlement where Mr. Graham resided, had found it necessary, as had others similarly situated, to erect, near the centre of it, a fort to which the inhabitants might resort for safety in times of imminent danger. During

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a season of apparent security, the families had generally left the fort and retired to the cultivation of their farms. A party of Indians however, passed, unobserved, into the heart of the settlement, and selected, it seems, the house of Mr. Graham as the object of their attack. A little after dark they approached within gun-shot of the house, and were discovered by the dogs which barked much and manifested great uneasiness. The family, however, did not take the alarm, but retired to rest at the usual hour, and all fell fast asleep, except one or two of the oldest daughters. After sometime one of them arose and went to a front window. She there heard distinctly, as she thought, persons whispering in the garden, or beyond it. She awoke her father who, upon going to the window, heard the whispering also. He was satisfied they were Indians lying in ambush, who intended attacking the house during the night or at break of day. He instantly determined to retreat, if possible, to the fort. The family were all awakened; and it was observed as a remarkable circumstance, and often spoken of afterwards as a matter of grateful recollection, that though there were several small children, not one of them made the least noise when awakened out of sleep. The family were all arranged in dark coloured cloathing, that they might the less easily be seen by the Indians, in the night. When all were ready, the father, with a loaded gun in his hand, gently opened the door, which was in full view of the place where the Indians lay. William the oldest son, armed in like manner, stepped out first; and the rest of the family in succession. As soon as the father saw them all out, he followed, and having locked the door, took his station in the rear. Thus they marched in silence with William in front and the father in the rear, which he considered the post of greatest danger, until they reached the fort, which was less than a mile distant. Rumours were immediately sent out through the neighbourhood, and all the families, that lived near, arrived at the fort before morning. At break of day, a party of armed men proceeded to Mr. Graham's house, expecting that, about that time, the Indians would be attempting to force it open. But no Indians were to be seen. Upon looking at the place where the whispering was heard, traces of a considerable number of savages were distinctly seen in the grass and weeds. It was supposed that by the dogs ceasing to bark they had discovered that the house was deserted. Thus was a family preserved, among whom was

one destined by Providence to perform an important part in his great designs.*

William, as soon as he was able, was necessarily employed in the labours of the farm, and had but little time to go to school. That little, however, was so well improved that, before he arrived at the years of maturity, he had learned *all that the common country school masters could teach him*. He had, from his infancy, been carefully instructed in the doctrines of religion, and its importance had been solemnly impressed on his mind; but it is not known that, in his younger years, he had any remarkable serious impressions. Any

* This anecdote may bring to the minds of many of our readers traditions concerning the perilous adventures and hair-breadth escapes of their forefathers. Many interesting stories of this sort, which might now be gathered up and preserved, will we fear be totally lost. And the loss may well be deplored. We wish that our western friends would make an effort to collect and put in writing well authenticated stories of this sort. We should like most exceedingly to preserve them in our Journal. One reason why we feel thus on this subject is this. About the time that Indian hostility was most highly exasperated, and had become ingrained, the country just below and beyond the Blue Ridge was settled by Presbyterian families from the north of Ireland. This settlement reached from Pennsylvania through North-Carolina. Now the men who opened this wilderness, were the descendants of those firm and sturdy souls, that had stood up in unflinching opposition to the claims of civil and ecclesiastical tyrants. With undaunted courage, they mingled much intelligence, and fervent piety. They put their trust in the God of heaven, living much by faith, and in prayer. Stories that we have heard among their descendants, afford fine illustrations of the efficacy of prayer, and affecting instances of the particular interposition of divine providence: at the same time they show that the present race descended of parents, of whom they need not be ashamed. Men, women and children gave instances of presence of mind in alarming circumstances, of fortitude under sufferings, of ready invention in cases of emergency, and cool collected unwavering courage in time of danger, worthy of the heroic age of the most heroic people on earth.

We have had the happiness to meet with a few of the venerable relics of that old time, over whose heads nearly a century of years had passed away; and have been very much struck with the intelligence and vigour of mind displayed by them. They had scarcely read any thing but their Bible, and the writings of Baxter, Flavel, Boston and a few others of *the school of the puritans*, and yet they had an extent of knowledge, an acuteness of intellect, and a power of reasoning, by no means common.—And this, by the way, has been to us a convincing practical argument, that the Bible is the most improving book in the world; and that next to it ought to be ranked the writings of the English puritans. We would not give one of their solid old tomes, for a hundred of the filmy, gauzy, gossamer productions of the modern school.

We should be very much gratified if some of our correspondents would engage in the work here pointed out. It might afford something highly entertaining and useful. These stories might promote that sort of local attachment which is an element of patriotism; and at the same time might lead to exhibitions of the character of our forefathers, which would show them worthy of everlasting remembrance.

which he might have had, gradually wore off, and he spent his time generally in that state of thoughtlessness which is but too common with persons of his age. He was considered a sprightly lad and distinguished by great ardour and emulation in every thing he undertook. In the rural occupations to which his strength was adequate, he excelled most of the young men in the neighbourhood. He performed them with a skill and dexterity unusual at his age. When about fifteen or sixteen, he became through the influence of a family in the neighbourhood, excessively fond of frolicking, as it was called, and of dancing; but he endeavoured to keep it a secret from his parents. He would often steal out when they were asleep, to attend such scenes of amusement. The baneful influence the love of dancing had on his own mind was doubtless the reason why, in after life, he was one of the most determined enemies of the practice, that ever lived. He considered it one of the most effectual means that ever was contrived for the destruction of souls. It was not the mere dancing itself, or the loss of time employed in it, which he principally adverted to: but the influence it has on the mind. "The mind," he said, "was almost entirely employed in thinking of the dances that were past, and in looking forward to the one that was next to come; and thus all serious reflection was entirely excluded." About the age of twenty-one, whether a little under or over that age is not certainly known, he became the subject of deep and solemn convictions. It is believed it was not long until he was enabled to discover the way of salvation through the atoning merits of the Redeemer. He soon afterwards became desirous of qualifying himself for the gospel ministry; but his father's circumstances rendered it inconvenient to furnish the funds necessary for this purpose. This however was an object dear to his mother's heart, and she employed all her influence, and used her utmost exertions to accomplish it. The father at length agreed to afford such assistance as he might have in his power; and William joyfully took hold of the Latin Grammar. He was now upwards of twenty-one years of age, a time of life in which few young men in our day, especially Virginians, would think of commencing a regular education. It was, however, not uncommon in those days; and many young men, who were afterwards eminent and highly useful in the world, commenced their education at as late, or even a later period, than that just mentioned. It is believed that the subject of our memoir commenced his education with Mr. Roan, he af-

terwards went to a school taught by a Mr. Finley or Findley in Marsherick settlement. Here he continued until he was prepared to enter Princeton College. It is believed he was under the necessity of devoting a part of his time, both with Mr. Finley and at Princeton to teaching. He notwithstanding was always amongst the foremost in his class, and completed his education, both, grammar and collegiate in five years. The pecuniary difficulties he had to encounter were considerable, but his mother did every thing, that could be done on her part, to carry him through and she had the satisfaction, before her death, to see a fair prospect of the fulfilment of her hopes respecting the future destination of this son of her love.

(To be continued.)

REVIEW

OF A MEMOIR OF THE REV. HENRY MARTYN.

(Continued from pa. 40. Vol. iv.)

We have before seen that Mr. Martyn had devoted himself to the Missionary cause, and that India was chosen as the Theatre of his labours. A variety of difficulties in the way of his departure for that country, detained him for some time in England and threw him into considerable perplexity. In the mean time, however, he was diligently engaged in the laborious avocation of a curate, and performed his duties with most exemplary zeal and piety. Yet his blameless life, and humble conversation did not procure him exemption from reproach. This he bore with true christian meekness, and the discipline was salutary. While he enjoyed the consolations and was sustained by the firm support of religious friendship, he was prepared for the rude shocks to which his tender feelings were exposed among heathen and Mahometan unbelievers.

He learned to encounter opposition, to bear up against ridicule and scorn, and to practise self denial in an eminent degree. The following passage will give some idea of the trials to which he was exposed.

His reflections, after concluding a long discourse with a person who had addressed him with the kindest intentions, but with a judgment unenlight-

ened by that wisdom which is from above, are worth perserving:—"All our conversation on the subject of religion ended in nothing. He was convinced he was right, and all the texts I produced were, according to him, *applicable only to the times of the Apostles*. How am I constrained to adore God's sovereign mercy! My soul, dost thou not esteem all things but dung and dross for the excellency of the knowledge of Christ Jesus my Lord?—Yea, did not gratitude constrain me—did not duty and fear of destruction—yet surely the excellency of the service of Christ would constrain me to lay down a thousand lives in the prosecution of it." When called to encounter the *ridicule* of those who, not knowing the hope of Christ's calling—nor the riches of the glory of his inheritance in the saints—nor the exceeding greatness of his power towards those who believe—despised all labors of love amongst the Heathen as wild and visionary; the Lord helped him to keep his ground, and to bear his testimony, "With my Bible in my hand, and Christ at my right hand." said he, "I can do all things—what though the whole world believe not, God abideth true, and my hope in him shall be stedfast." pp. 82, 83.

We shall hereafter publish various extracts from Mr. M's journal; and therefore having given enough to enable our readers to form a just opinion of this extraordinary youth, we shall hasten on with the sketch of his life.

A way was at length opened for him to go to India, as a chaplain to the East-India Company. His affectionate spirit suffered most acutely, when he was called to leave his country and part with his friends. This suffering was greatly aggravated by his separation (a final one) from a person to whom he had formed a deep-rooted and most fervent attachment. The agony of parting was extreme. But he prayed, and read the Life of Brainerd, and was strengthened. Going to Portsmouth, he wrote a farewell to the people among whom he had ministered, and on the 17th day of July 1804, went on board the Union, East-Indiaman, and set sail for India. His mind was much occupied with the Hymn, of which the first stanza is in these words.

The God of Abraham praise,
At whose supreme command
From earth I rise and seek the joys
At his right hand:
I all on earth forsake,
It's wisdom, fame and power,
And Him my only portion make,
My shield and tower.

During the voyage, Mr. M. endeavoured to promote religion among the seamen; but met with great difficulties and formidable opposition. Still however he persevered, and was not left altogether without fruit of his labour. With poor opportunities of preaching, he attempted much and accom-

plished something by religious conversation. The fleet with which Mr. M. sailed, called for a short time at Funchal.—There he was greatly distressed at the sight of *Catholic* superstitions. He went to the great church, where they were performing high Mass. “In the whole congregation, says Mr. M., there was no appearance of attention, except in one poor African woman, who was crossing herself repeatedly, with the utmost expression of contrition in her countenance. *Perhaps, said I to her, in my mind, we shall meet in heaven.*”

The ship in which Mr. Martyn sailed, had several narrow escapes, but was preserved by a watchful providence. This providence, he gratefully acknowledged in behalf of himself, and of others who thought not of that God who rules the world of waters and who holds the winds in his hand.

The fleet put in at St. Salvador in South America, where it staid a fortnight. During this time Mr. M. by his openness and suavity of manner ingratiated himself with some very respectable people, who treated him with extraordinary kindness. The poor slave that waited on him wept when he took his leave, and offered to kiss Mr. M's feet; but he shook hands with him, much affected by his attachment. During Mr. M's stay at St. Salvador he had many disputes with the catholic clergy; and easily confuted all their arguments, but doubted much whether he had made any impression on their hearts.—He says, “I felt no way discouraged, but only saw the necessity of dependance on God.”

Mr. M. was sorely afflicted with the dysentery on the voyage, and was brought near to death. In prospect of this event he looked well to the foundation of his hopes.

On which occasion, he had so much delight and joy in the consideration of heaven and of his assured title to it that he was more desirous of dying than living—not that it was any *one thing* that he had done, (he remarks,) that gave him substantial reason for thinking himself in Christ—it was the *bent* of his affections and inclinations towards God, and the *taste* he had for *holy* pleasures and *holy* employments, which convinced him that he was born of God. p. 159.

The fleet carried a body of troops for the conquest of the Cape of Good Hope, then in possession of the Dutch.

In the battle that was fought, Mr. M. distinguished himself, and was exposed to imminent danger by his zeal in attending on the soldiers that were wounded and dying. His feelings were those of a tender-hearted christian on beholding the horrid effects of war. He was, however, much delighted with the society of the venerable Dr. Vanderkemp and seve-

ral other Missionaries with whom he met at Cape town. His conferences with them were refreshing and encouraging. On one occasion he asked Dr. V. if he had ever repented of his undertaking. "No, said the old man, smiling; and I would not exchange my work for a kingdom."

We must pass over other incidents that occurred at the *Cape*; and all that is recorded of the remainder of the voyage to India, making only one little extract for the purpose of exhibiting the christian spirit of this wonderful young man. It has been before intimated, that he met with much opposition in the discharge of his duty as Chaplain on board the vessel. This opposition increased with the increase of Mr. Martyn's tenderness and zeal; and it caused him to grieve on account of the people, and to humble himself before God.

"I go down," he says, "and stand in the midst of a few, without their taking the slightest notice of me: Lord, it is for thy sake I suffer such slights—let me persevere notwithstanding." But though he mourned on their account, he was "contented to be left without fruit, if such were the will of God." Conscious of having delivered the message faithfully, and trusting that, with respect to both descriptions of his auditors, he had commended himself to their consciences, if he had not reached their hearts, his own peace of mind was not affected, and he affirms, that he was "as happy as he could be without more grace;"—representing himself as enjoying "peaceful thoughts—tender recollections—and happy prospects."—How could he fail of pleasantness and peace, when this was the genuine expression of the sentiments of his soul? "I am born for God only. Christ is nearer to me than father, or mother, or sister—a nearer relation—a more affectionate friend: and I rejoice to follow him and to love him. Blessed Jesus! thou art all I want—a forerunner to me in all I ever shall go through, as a Christian—Minister—or Missionary." pp. 172—173.

To this we add an extract from a letter written at Calcutta, to a dear Christian friend in Europe, disclosing the sentiments of his heart in the following terms:

"My long and wearisome voyage is concluded, and I am at last arrived in the country, where I am to spend my days in the work of the Lord. Scarcely can I believe myself to be so happy as to be actually in India; yet this hath God wrought. Through changing climates, and tempestuous seas, he hath brought on his feeble worm to the field of action; and will, I trust, speedily equip me for my work. I am now very far from you all, and as often as I look round and view the Indian scenery, I sigh to think of the distance that separates us. Time, indeed, and reflection have, under God, contributed to make the separation less painful; yet still my thoughts recur with unceasing fondness to former friendships, and make the duty of intercession for you a happy privilege. Day and night, I do not cease to pray for you, and I am willing to hope that you too remember me daily at the throne of grace. Let us not, by any means, forget one another; nor lose sight of the day of our next meeting. We have little to do with the business of this world. Place and time have not that importance in our views that they have in those of others; and, therefore, neither change of

situation nor lapse of years should weaken our Christian attachments. I see it to be my business to fulfil as a hireling, my day; and, then, to leave the world. Amen. We shall meet in happier regions. I believe that those connexions, and comforts, and friendships, I have heretofore so desired, though they are the sweetest earthly blessings, are earthly still." pp. 182—183.

Mr. Martyn was most cordially welcomed by the Christians in Calcutta; and took up his abode with the Rev. David Brown at Aldeen, in the neighbourhood of that city. A pagoda on the edge of the river, was prepared for his reception: and so a place designed for the worship of devils, became a christian oratory. Shortly after this, he was attacked by a long continued and dangerous fever. And here we cannot but transcribe a passage, which we earnestly recommend to the reader's attention.

His illness was of some continuance, and in it he was assaulted by a temptation more dangerous than uncommon—a temptation to look to himself for some qualification with which to approach the Saviour—for something to warrant his confidence in him, and hope of acceptance from him.—Searching for evidences for the purpose of ascertaining *whether we are in Christ*, widely differs from searching for them to warrant a *boldness of access to Christ*: for this *we require no evidence*; but need only the passport of faith, and the plea of our own wretchedness: and as it is the design of our great adversary (such is his subtilty) to lead us to deny the evidences of faith altogether—so it is his purpose to betray us into a legal and mistaken use of them. We find Mr. Martyn at this time expressing himself thus:—"I could derive no comfort from reflecting on my past life. Indeed exactly in proportion as I looked for evidences of grace, I lost that brokenness of spirit I wished to retain, and could not lie with simplicity at the foot of the cross. I really thought that I was departing this life. I began to pray as on the verge of eternity: and the Lord was pleased to break my hard heart. I lay in tears interceding for the unfortunate natives of this country; thinking with myself that the most despicable Soodar of India was of as much value in the sight of God as the King of Great Britain." pp. 186—187.

After his recovery, he found the society at Aldeen and Calcutta so agreeable that he began to fear least a softness of mind and indisposition to solitude should be superinduced by it. Of this society he remarks, "I felt sometimes melancholy at the thought that I should soon be deprived of it.—But, alas! why do I regret it? Sweet is human friendship—sweet is the communion of saints—but sweeter far is fellowship with God on earth, and the enjoyment of the society of his saints in heaven!!

Martyn's friends thought that Calcutta was a place well suited to his order of talents, and endeavoured to persuade him to settle there. But he said that, "to be prevented going to the heathen, would almost break his heart." During his stay, however, he preached several times at Calcutta. It

will be believed that, in his sermons, he made a plain exhibition of the gospel. This gave great offence, and Mr. M. was personally attacked from the pulpit.

Even when he was himself present at Church, Mr. * * * spoke with sufficient plainness of him and of his doctrines, calling them inconsistent, extravagant and absurd; drawing a vast variety of false inferences from them, and thence arguing against them—declaring, for instance, that to affirm repentance to be the gift of God—and to teach that nature is wholly corrupt, was to drive men to despair—that to suppose the righteousness of Christ sufficient to justify, is to make it unnecessary to have any of our own. pp. 189.

Thus did a brother clergyman think proper to speak. Yet Mr. M. with exemplary meekness and charity rejoiced to join in the communion of the Lord's Supper with his accusers. Is it wonderful that the Hindoos should have supposed that the English were of no religion, when their Chaplains in the East denounced the peculiar doctrines of the gospel as rhapsody, and unintelligible jargon?

We admire Martyn, because, although an Episcopalian, he felt no high church jealousies, and set up no exclusive pretensions. And here we must give another extract, for the sake of exhibiting his example to others.

Attached as Mr. Martyn was to the Church of England, he was far from either the apathy or the jealousy in which too many are apt to indulge, respecting the interests of other Christian communities. Very decidedly did he differ in some important points from the Baptists. But it was with the sincerest grief that he heard during his abode at Aldeen, of an order issued by the Government (though it proved afterwards that he was misinformed) to prevent their preaching and distributing tracts. So perplexed and excited was he by the intelligence, that it even deprived him of sleep; and he spoke afterwards with so much vehemence against the measures of Government, as, upon reflection, to afford him matter for self-condemnation.—“I know not,” he said. “what manner of spirit I am of; I fancy it is all zeal for God; but what a falsehood is this? I am severe against a Governor, not making allowances for what he knows. O does it become me to be judging others? Did Jesus canvass the proceeding of Government with the spirit of one of this world? I pray to be preserved from ever falling into this snare again. May I, with poverty of spirit, go on my way; and never again trouble myself with what does not belong to me! I trust I shall be able to distinguish between zeal and self-will. *Let me never fancy I have zeal till my heart overflows with love to every man living.* pp. 191—192.

It was determined that this zealous missionary should take his station at Dinapore. Previously to his departure, several friends came together to his Pagoda, to unite with him in imploring a blessing on his intended labours. The circumstance of their having assembled for this purpose in an idol temple, produced a powerful effect on Mr. Martyn. “My

soul, said he, never yet had such divine enjoyment. I felt a desire to break from the body and join the high praises of the saints above. May I go in the strength of this many days.—Amen. ‘My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.’ How sweet to walk with Jesus,—to love him—and to die for him.”

On the 15th Oct. 1806, Mr. M. entered his budgerow, (a travelling boat constructed like a pleasure barge) and set sail up the Ganges for Dinapore, accompanied on his way by several of his brethren. On parting from them, he immediately set himself to work, improving his knowledge of the eastern languages, translating the New Testament, or translating and correcting religious tracts. The whole of Mr. Martyn’s journal of the voyage from Calcutta to Dinapore, will be read with interest by all of like spirit with his. We can only give two or three specimens. The first, for the purpose of showing christians that in all their devotions they ought to remember the Missionaries.

October 26,—Sunday. “Passed this Lord’s day with great comfort, and precious solemnity of soul. Glory to God for this grace! Reading the Scriptures and prayer took up the first part of the day. Almost every chapter I read was blest to my soul—particularly the last chapter of Isaiah: ‘It shall come that I will gather all nations and tongues, and they shall come and see my glory,’ &c. Rejoice, my soul, in the sure promises of Jehovah. How happy am I when in preparing for the work of declaring his glory among the Gentiles, I think many of the Lord’s saints have been this day remembering their unworthy friend. I felt as if I could never be tired with prayer. pp. 202—203.

The second extract is made on account of an important remark on the universality of sacrifices.

In a walk, at Rajemahl, met some of the Hill people. Wrote down from their mouth some of the names of things.—From their appearance they seem connected with the Hottentots and Chinese. Passed the day in correcting Acts. chap. iii. with Moonshee. At night, walked with Mr. G. into a village, where we met with some more of the Hill people. With one of them, who was a Mangheé, or chief of one of the hills, I had some conversation in Hindoostanee; and told him that wicked men, after death, go to a place of fire; and good men, above to God. The former struck him exceedingly. He asked again, ‘what? do they go to a place of great pain and fire?’ These people, he said, sacrifice oxen, goats, pigeons, &c. I asked him, if he knew what this was for, and then explained the design of sacrifices; and told him of the Great Sacrifice—but he did not seem to understand me, and continued pensive after hearing that wicked men go hell.—He asked us, with great kindness to have some of his wild honey; which was the only thing he had to offer. How surprising is the universal prevalence of sacrifices! This circumstance will, perhaps, be made use of for the universal conversion of the nations. *How desirable that some Missionary should go among these people!* No prejudices—none of the detestable pride and self-righteousness of their neighbors in the plains.” pp. 211—212.

The third, shows the tenderness of Mr. Martyn's conscience, the fervour of his zeal, and his deep concern for the conversion of the heathen. It affords an instructive example and a powerful admonition to all.—For all can do something for the good of souls.

November 13. —“This morning we passed Colgong. I went ashore, and had a long conversation with two men. As I approached more and more to religion, they were the more astonished; and when I mentioned the day of judgment, they looked at each other in the utmost wonder, with a look that expressed, ‘how should he know any thing about that.’ I felt some satisfaction in finding myself pretty well understood in what I said; but they could not read; and no people came near us, and so I had the grief of leaving this place without supplying it with one ray of light. I was much burdened with a consciousness of blood-guiltiness; and though I cannot doubt of my pardon by the blood of Christ, yet how dreadful the reflection that any should perish who might have been saved by my exertions. Looking round this country, and reflecting upon its state, is enough to overwhelm the mind of a Minister or Missionary. When once my mouth is opened, how shall I ever dare to be silent?” pp. 214.

On reaching Dinapore, which was to be the residence of Mr. Martyn for a considerable time, his immediate objects were threefold; to establish native schools—to enable himself to preach the gospel in Hindoostanee—and to prepare translations of the scriptures and religious tracts for distribution. Particularly; he was earnestly engaged in a translation of the parables. Many and formidable were the difficulties in his way. But a man of Mr. Martyn's faith is not easily discouraged. He pursued his work with unremitting zeal; yet with a spirit often sorely grieved. His countrymen manifested much neglect, levity, and profaneness; and the natives regarded him with suspicion and jealousy as an Englishman. In a very affecting way he says, “Here every native I meet is an enemy to me because I am an Englishman. England appears almost a heaven upon earth, because there one is not viewed as an unjust intruder. But O the heaven of my God—the general assembly of the first born, the spirits of just men made perfect,—and Jesus! O let me a little moment labour and suffer reproach!”

In the work of translation, Mr. M. was assisted by learned Hindoos, whose objections to the gospel are sometimes curious, and sometimes instructive. As an instance we give the following.

The observations he was compelled to hear from his Moonshee and Pundit, often present a curious and affecting display of Pagan and Mahometan ignorance. “Upon shewing,” he writes, “the Moonshee the first part of John iii, he instantly caught at those words of our Lord, in which he first

describes himself as having *come down* from heaven, and then calls himself the Son of Man which is *in* heaven. He said this was what the philosophers called 'nickal,' or impossible—even for God to make a thing to be in two different places at the same time. I explained to him, as soon as his heat was a little subsided, that the difficulty was not so much in conceiving how the Son of Man could be, at the same time, in two different places, as in comprehending that union of the two natures in him, which made this possible. I told him, that I could not explain this union; but shewed him the design and wisdom of God in effecting our redemption by this method. I was much at a loss for words, but I believe he collected my meaning, and received some information which he possessed not before." In another place he says, "in reading some parts of the Epistles to St. John to my Moon-shee, he seemed to view them with great contempt: so far above the wisdom of the world is their divine simplicity! The Moonshee told me, at night, that when the Pundit came to the part about the angels 'separating the evil from the good;' he said, with some surprise, that there was no such thing in his Shaster; but that, at the end of the world, the sun would come so near as, first, to burn all the men, then the mountains, then the debtas (inferior gods,) then the waters: then God reducing himself to the size of a thumb nail, would swim on the leaf of the peepul tree." pp. 224—225.

On the first part of this extract it is obvious to remark that on the Socinian hypothesis, the difficulty proposed by the Moonshee cannot be solved. If Jesus Christ was a mere man, he could not be in heaven and on earth at the same time. The thing is impossible. But admit that the august and mysterious personage called the *Son of Man* partakes of two natures, human and divine, the proposition that he is on earth and in heaven at the same time, cannot be shown to be contradictory; any more than it can be shown to be contradictory, that now, when his human nature is exalted to heaven, he should, according to his own promise, be present *wherever* two or three are met together in his name.

On the latter part of the extract we need only turn the attention of the reader to the low and ridiculous notions entertained by those poor heathen, respecting the day of judgment.

The Europeans, whom it was Mr. M's duty to serve as Chaplain, created for him great trouble and distress. They objected to his manner of preaching; they did not like his doctrine or his conversation; they were opposed to his labours of love among the heathen. So that among them he had no satisfaction, except in the hospital, among the sick and the dying.

In giving an account of Mr. Martyn's labours in translating, his biographer mentions a circumstance well worthy of being recorded; because it shows the extraordinary reverence which he had for a divine appointment, and the devotional frame of his mind.

To these employments he added another also, the translation into Hindoostanee of those parts of the Book of Common Prayer which are most frequently used. This project, when it first occurred to him, so arrested his mind, that he instantly began to translate, and proceeded as far as the end of the Te Deum: fearing however, as it was the Sabbath, that such an employment might not be in perfect harmony with the sacred solemnity of that day, inasmuch as it was not strictly of a devotional kind, he desisted from making further progress—so deep was his reverence for a divine appointment—so jealous his fear of offending his God! After passing, therefore, the remainder of the day in reading the holy Scriptures, and singing praises to the Lord, he closed it with these reflections;—"O how shall I sufficiently praise my God, that here in this solitude, with people enough indeed, but without a saint, I yet feel fellowship with all those, who, in every place, call on the name of our Lord Jesus Christ. I see myself travelling on with them, and I hope I shall worship with them in his courts above!" pp. 228-9.

While Mr. M. was labouring among the baptised and unbaptised heathen at Dinapore, he was greatly refreshed by a visit from Mr. Corrie, a Missionary sent out by the same society, and a man of like mind to himself. This was a great encouragement amidst the difficulties which surrounded him.

In his judgment however the difficulty was not to convert the natives to a *nominal* profession of Christianity. "He was surprised at the laxity of principle that prevailed among them, and could perceive that the idea of embracing the religion of the English was very pleasant to the Pundit and other natives." But he in faithfulness made them understand that his object was to make *real Christians*, and that he would baptise none of them, "unless he believed that they repented and would renounce the world."

Thus it is every where. Too many are ready at *any* time to embrace *any* system, which will keep the conscience quiet, afford hope of worldly advantage, and promise heaven in the end.

Mr. M. succeeded in establishing several flourishing schools in India; and by his prudence them kept up, when on the point of dissolution. In a word, he so allayed the suspicions and jealousy of the natives, that he was enabled, without producing any commotion, to introduce his Scripture Tracts among them. He also completed his translation of the book of common prayer, and read service according to the order of the Church of England. But his great work while at Dinapore, was the version of the New Testament into Hindoostanee.—While pursuing these labours, however, he suffered under two strokes of severe affliction. He lost his eldest sister by death; and the young lady to whom he had long been attached, declined an overture of marriage, which he thought

himself justified in making to her. Under the first dispensation, he grieved exceedingly. Of the second, he thus expresses himself.

“The Lord sanctified this; and since this last desire of my heart is also withheld, may I turn away for ever from the world, and henceforth live forgetful of all but God. With thee, O my God, is no disappointment. I shall never have to regret, that I have loved thee too well. Thou hast said, ‘delight thyself in the Lord, and he shall give thee the desires of thy heart.’”

“At first I was more grieved,” he wrote sometime afterwards, “at the loss of my gourd, than of the perishing Ninevehs all around me: but now my earthly woes, and earthly attachments, seem to be absorbing in the vast concern of communicating the Gospel to these nations. After this last lesson from God, on the vanity of the creature, I feel desirous to be nothing—to have nothing—to ask for nothing but what he gives.” p. 276.

And here we must break off for the present. We hope that our readers will excuse us for not concluding the Review in this No. The most interesting part of the Vol. is yet before us, and we must take more time.

TOLERATION—LIBERALITY.

We have, somewhere in our Journal, expressed the opinion that the word *Toleration*, is not suited to the present state of the American Churches. Here there is perfect religious freedom. But *toleration*, implies the legal preference of one sect to another; it implies an establishment. In our country there are no disabilities, no pains and penalties, no restraint upon the exercise of any form of religion. In bringing about this happy state of affairs, no class of men in this country have been more active, or more efficient, than the Presbyterians. They have been uniform and decided friends of religious as well as of civil liberty. Their whole history proves the truth of this assertion. Such is the general feeling of the society in this respect, that they do not like the use of the word *Toleration*; because of the idea of some sort of superiority of one denomination to another, that seems to be involved in that term. But while this is the case, and can be proved to be the case, no society, perhaps, has so often encountered the reproach of intolerance. Almost any other denomination of Christians, in their circumstances, would have raised the cry of, *persecution!* and would have endeavoured, in this way, to excite public sympathy, and enlist public favour. It would have been said, that the object

was to give us a bad name, to excite odium, and thus put us down. But the Presbyterians could not do this. They are too thankful for the protection afforded them, for the security in which they live, for the religious liberty that they enjoy; they prize too highly freedom of speech and of the press; and they too fully appreciate the value of public discussion of disputed and doubtful points, to raise an outcry of this sort. Whether their independent and manly spirit has promoted their favour with the people is a question which we shall not attempt to decide. One reason why they, who, from whatever cause, have kept aloof from them, suppose them to be intolerant, is this. They, as a society, are strict disciplinarians. By no means, indeed, so much so, as the primitive Christians; but still strict. They fully believe discipline to be salutary; nay, to be necessary. In few words this is their opinion. They think every person under obligation to join some Christian Church. But the Church of Christ is now divided into different denominations; and they do not find in the New Testament a precept like this, "Thou shalt unite thyself to the Presbyterian—Episcopal—Baptist—Methodist—Independent, Church." In other words, it is the duty of every one, using all the helps to guide him that he can find, to examine for himself and choose those church connexions in which he shall most thoroughly work out his own salvation. Hence, while all owe it to God to become members of *the Church*; the choice of the denomination with which we associate, is left to us under our responsibility to God; and union with a particular society, is of course our voluntary act. But no one ought to form this union without diligent previous examination; without knowledge of the system of doctrines taught, and the rules of discipline enforced, in that branch of the Church with which he unites. In fact, membership in a particular Church implies, in general adoption of the doctrine, and a stipulation to submit to the discipline of the Church.—No member, then, has a right to object to the due administration of the discipline, to which he has solemnly bound himself to submit. There can be no hardship in the case; unless new and unscriptural rules of discipline are adopted. To these no member is bound to render submission. But then there is a constitutional way of procuring their rescission.

Now while Presbyterians maintain these general principles, it is not pretended by them, that they alone belong to the Church of Christ. They in their public standards, hold that there are truths and forms concerning which good men may differ; and that Communion ought to be extended to all *who*

are called to be saints. What more ought they to do? How could they be more tolerant, consistently with the support of christian discipline? They acknowledge as Christians, and offer the right hand of fellowship to all who have received the great and fundamental doctrines of the Reformation, or rather of the Scriptures—they love to meet and sing, and pray, and join communion with them—they delight to co-operate in extending the borders of the Redeemer's kingdom. But they think themselves bound to support their own discipline. It is pretended that they ought to go farther than this? Must they adopt the *spurious liberality* of the present day, which nullifies the distinction between truth and error; between "the faith once delivered to the saints," and the widest departure from it? They cannot do this—they cannot acknowledge one to be a christian merely because he chooses to call himself so. Their feelings and views may be thus illustrated.—U. says to P.—"I call myself a sound republican; and I require you to acknowledge me." P. "Well let us hear your political creed." U. "Why I believe that the *denomination* of our government ought to be republican; but the President ought to be elected for life, and have power to declare war and make peace, to suspend the *habeas corpus* when he thinks proper; and be responsible to no one—I am in favour of a senate for life, and septennial elections."—P. "Enough! you may denominate your government a *republic*, if you please. But under this name I can see nothing, in your principles, but monarchy. And this being so; I regard you as nothing but a *monarchist*; and so I must call you." U. "Well Sir! I hope you will excuse me for saying that I think you very intolerant and illiberal." P. "I cannot help your thinking and saying what you please. But if with these sentiments, you persist in urging your claim to the character of a republican, I shall think and shall be obliged to call you a *monarchist in disguise*. Honesty and sincerity oblige me to use such language." U. "One might think, Sir, that there is nothing in republicanism to prevent its votary from being a gentleman." P. "Men who are so desirous to be called by names agreeable to themselves ought to be sparing in the use of odious terms. You have in this brief conversation said that I am illiberal, intolerant, and ungentlemanly. You have often, before this, intimated that I am ignorant, credulous, hoodwinked, the mere devotee of some political demagogue, without refinement of taste, or enlargement of views, and a thousand things of similar import. But I shall not quarrel

with you, nor return your sneers or reproaches. I, however, never can *think*, and so I never can *call*, you a *republican*."

This seems to us a fair representation of the case between the Presbyterians and those whom they refuse to acknowledge as Christians. We in this country can, and do receive kindly and treat hospitably foreigners who came among us from the Monarchies of Europe; but it is unreasonable for them to require us to admit them to our Councils, and commit to their management the dearest interests of our country.—Nay, we cannot at all own them as citizens until they abjure allegiance to other potentates, and take the oath of fidelity to our government. So when any set of men, while they call themselves Christians, deny what we do fully and conscientiously believe to be the distinctive peculiarities, and the very vital and fundamental doctrines of Christianity, such as human depravity, the necessity of regeneration, the atonement made by Christ, justification by faith in him, his power as an Almighty and Divine Redeemer to save sinners, we cannot acknowledge them as Christians. This recognition, however, is withheld, "in sorrow and not in anger;" in compassion, not in scorn. For although we fully believe that herein we hold the truth, and that all who in these things differ from us do err fundamentally; yet, who made us to differ? As far as we know the truth in a saving way, it becomes us to say, and we believe that it is said, and felt too, "not unto us O Lord, not unto us; but unto thy name be the glory!" These are the feelings which we wish to cherish ourselves, and that others should cherish also.

Now, these things being so; we may be allowed to remark, that in controversies between christians of various denominations, or between christians and *those that are without*, we are utterly averse to hard names, to contemptuous appellations, to bitter and biting retorts. The object in every case of this sort, ought to be the discovery of truth. Otherwise, controversy is worse than useless. Truth, however, has no power to make her way into a heart roused by angry passions. Insult a man; and it is in vain to argue with him.—We should as soon think of reasoning with the wind or the lightning, as with a man in a passion. Distinctive names ought never to be used in the way of reproach. If a man does not believe in revelation; and we call him a Deist; this ought to be considered only as a designation of his sentiments. We think him fatally wrong. We ought to pity him; to pray for him; calmly to argue with him; but not to reproach him.

So if a man is a Socinian—or a Mahometan—or a Jew. We reproach him not.

But while we most earnestly recommend this course; we at the same time think that Presbyterians and other Christians ought not to be regarded as intolerant and illiberal if they admit not the validity of Baptism administered by a Socinian. It is not the name, but the thing which we regard. Now let us look at the thing. Jesus Christ directs baptism to be administered in the name of "the Father, the Son, and the Holy Spirit." Trinitarians do administer thus, believing that Father, Son, and Holy Spirit are three persons in the Deity. [So through the imperfection of language, we are obliged to express ourselves.] The Socinian believes that the *Son is a mere man*, and the Holy Spirit *a divine influence*. When then he administers baptism, he does it in effect in the name of the Almighty God, *of a mere fallible man*, and of a *divine influence*! He calls this Christian baptism. We cannot, in conscience, so regard or call it. And the General Assembly of the Presbyterian Church has publickly declared, that they cannot consider this as *Christian Baptism*. For this an outcry is raised against them as intolerant and illiberal. What would people have? Must we declare that we believe that which we do not believe? But it is not our sincerity, we presume, but our faith which is here stigmatized—Be it so. Yet our faith herein agrees with that of the Church of Christ in every age. Of all who have borne the Christian name from the days of the Apostles to this day.—*Socinians* or *Humanitarians* are to the orthodox, about as one to a million. And are we to be regarded as intolerant because we publish the same faith that was proclaimed by John and Paul, and has been maintained from that day to the present?

BELSHAM'S COMMENTARY.

WE have lately seen a notice that Mr. Belsham of London, has ready for the press, "A commentary on Epistles of Paul." It is entirely probable that this work will be republished in Boston; and that attempts will be made to put it *in circulation* through the country. Of course, we know nothing of a work not yet published. But we know something of Mr. Belsham; and can form some plausible conjectures concerning the manner and spirit of his commentary.—

We think that our readers, and the people at large ought to know something of him too. We therefore give below, a few specimens of Mr. B.'s manner of expressing himself in a book entitled "*A Calm Inquiry into the Scripture Doctrine concerning the Person of Christ.*"

"The moral character of Christ, through the whole course of his *public ministry*, as recorded by the evangelists, is pure and unimpeachable in every particular. Whether this perfection of character in *public life*, combined with the general declarations of his freedom from sin, establish, or were intended to establish the fact, that Jesus through the whole course of his *private life* was completely exempt from all the ERRORS and FAILINGS of human nature, *is a question of no great intrinsic moment* AND CONCERNING WHICH WE HAVE NO SUFFICIENT DATA TO LEAD TO A SATISFACTORY CONCLUSION. p. 190.

"The Unitarian doctrine is, that Jesus of Nazereth was a man *constituted in all respects like other men*, subject to the same infirmities, the same ignorance, prejudice, and frailties. p. 447.

"Matt. ix. 4. Jesus knowing their thoughts. Mark ii. 8. When Jesus perceived in his spirit that they reasoned thus within themselves—"By these expressions, perhaps, the historians Matthew and Mark, might mean nothing more than that *he judged from their countenances what was passing in their hearts.*" pa. 179.

So that, as one has well remarked, according to the judgment of Mr. B. Jesus Christ was in this case nothing more than a good physiognomist!!

"The Scriptures have left us totally in the dark with regard to the *present condition, employment, and attributes* of Christ, and therefore it is in vain to speculate upon the subject." "Our Lord has so explicitly and repeatedly declared, that all the love which he requires of his disciples is, to obey the precepts of his gospel, that it seems *surprising that personal affection to Christ* should be so often represented and insisted upon, *as a Christian duty of the highest importance.* It is impossible that Christians who have had no personal intercourse with him, and *who have received no personal benefits from him*, can love him in the same sense in which the apostles and his other companions did. They may indeed figure to their imaginations an *ideal person*, they may ascribe to this person the most amiable attributes, they may fancy they are under greater obligations to him than to the Father himself; in the warmth of their imaginations, they may conceive themselves as holding converse with him, and affections may be

drawn out towards this IDEAL BENEFACTOR to a very great extent; their faith and hope, and love, and joy, may swell even to ecstasy; but this is not love to Christ; it is nothing but a *fond and groundless affection* to a mere PHANTOM OF THE IMAGINATION."

To this we might add many observations, respecting the ignorance, the errors, the fanciful analogies, and false reasoning to be found in the writings of the apostles. But it is enough! We have not extracted the most offensive passages in the *Calm Inquiry*—(*Calm!*) because we did by no means wish to give our readers the pain endured by us in looking over them. We could not muster up hardihood enough for a full exposition of what we cannot think of without horror.

Now Mr. Belsham is the known and avowed champion of what is called Unitarianism. How can we acknowledge this to be christianity? Why it strips us of all our best hopes; it removes our strongest supports; it takes away our highest enjoyments; it deprives us of the only religion in the world suited to the condition of sinners. It drags us from that temple of our God and Saviour, where we had found a safe and peaceful abode, and were living in the light of his reconciled countenance; and leaves us, in all the imbecility of our nature, to struggle without help or hope against a thousand difficulties and to encounter a thousand enemies. We feel that it is not adapted to our wants, and we cannot embrace it. We are convinced that it works mischief in the world, and all the benevolence of our nature rouses us to oppose it. But we do protest against this opposition being termed malignant, or reproached as intolerant and illiberal. We know that it consists with love; for such is our experience. The best thing, we do verily believe, that we could do, in the present state of the church in this country, would be to prevent, were it in our power, the progress of the opinions of which Mr. Belsham is the champion; and if it may please God, in any degree to use our instrumentality in that way, we shall regard it as a distinguished honour. But we shall never in our humble attempts, bring railing accusations. If we call things by what we think their right names, we shall do it in the spirit we trust of christians. And we shall never cease to pray that those who now oppose the lifegiving and fundamental truths of the gospel, may be brought to feel all their blessed influences.

CHARACTER OF MRS. HANNAH MORE.

To the Editor of the Christian Herald.

Mrs. Hannah More is so well known from her works, and so highly respected in this country, that the character I now send you of her, must be amusing to your readers; whilst the closing sentence of the letter which gives it, cannot fail of awakening a lively sensibility, and of imparting solemn instruction.

A SUBSCRIBER.

“Some of her friends,” says the “*Biographia Dramatica*,” (edit. 1812,) “called her exquisite humanity, her hobby horse; and to such of them as were wits, it furnished a new species of raillery. It is in this humour, which is a mixture of praise and of blame, that the late Lord Orford, in a letter to herself, gives the following sketch of her character:—

“It is very provoking,” says his Lordship, “that people must be always hanging or drowning themselves, or going mad; that you, forsooth, mistress, may have the diversion of exercising your pity, and good nature, and charity, and intercession, and all that bead-roll of virtues that make you so troublesome and amiable, when you might be ten times more agreeable, by writing things that would not cost one above half-a-crown at a time.

“You are an absolute walking hospital, and travel about into lone and bye places, with your doors open to house stray-casualties. I wish, at least, that you would have some children yourself, that you might not be plaguing one for all the pretty brats that are starving and friendless. I suppose it was some such goody, two or three thousand years ago, that suggested the idea of an Alma-Mater suckling the 365 bantlings of the Countess of Hainault.—Well, as your newly adopted pensioners have two babes, I insist on your accepting two guineas for them, instead of one, at present; that is, when you shall be present. If you cannot circumscribe your own charities, you shall not stint mine, madam, who can afford it much better, and who must be dunned for alms, and do not scramble over hedges and ditches in searching for opportunities of flinging away my money on good works. I employ mine better at auctions, and in buying *pictures and baubles, and hoarding curiosities*, that, in truth, I cannot keep long, but will last forever in my catalogue, and make me immortal. Alas! will they cover a multitude of sins?—Adieu! I cannot jest after that sentence.

RELIGIOUS INTELLIGENCE.

DOMESTIC.

INDIAN MISSION.

[The efforts of American Christians of various denominations are now so directed to the Aborigines of this country, that we cherish the most lively hopes of their conversion to the faith of the gospel. It would be difficult to give a good reason why these labours have been suspended since the days of Brainerd.]

We take a lively interest in all the attempts made to christianize the heathen. But some doubt is entertained whether the best direction that could be given, has been given to the exertions of the pious and benevolent in this country. We doubt whether it would not be better to concentrate the resources of the American churches, instead of diffusing them through the three quarters of the habitable globe and the islands of the sea. Be this as it may; the *native Indians* and *Africa* seem to us to possess peculiar claims on us. We therefore regard with peculiar interest and solicitude, the Missions to the aborigines and the efforts to establish a colony of Christian blacks on the western coast of Africa; and shall take particular pains to afford our readers information in relation to these noble designs of love. The following extracts from the *Missionary Herald* will afford encouraging views in relation to the Indians.]

MISSION AMONG THE CHEROKEES.

Extracts from the Journal kept at Brainard.

April 4, 1820. Brother Conger removed into the new house. It has

two rooms about 14 feet by 16, with a chimney to each room; the rooms being made entirely separate, as high as the eaves, and placed 14 feet apart. A roof, nearly 50 feet in length, extends over the whole, leaving the space between covered, but open in the front and rear. The logs are hewn down, on the inside; and split boards are nailed over the crevices between the logs; and are also laid loose, as a floor or ceiling over head, making, on the whole, tolerably comfortable dwelling rooms.

Favourable Prospects at Creek Path.

In the evening, after early family prayers at the mission-house, the mission family, with some of the scholars, attended a prayer-meeting in the new house. It was a refreshing season to our drooping spirits, which had in some degree been prepared by the arrival of our dear brother, John Arch, with good news from Creek Path. Brother Butrick writes, that the school had increased to 45; and that more would be glad to enter soon, if there were room for them. He wishes to have an assistant. The scholars, being chiefly new beginners, require much more attention than they will, when further advanced. He is now obliged to employ brother John the whole time as a teacher, and can do very little towards bringing him forward. It is thought, that John ought not to be so soon hindered in his own studies, if it can be avoided. The natives say, if a female teacher can come to instruct the girls, they will build another house for them. The whole expense, including board,

washing, &c. for brother B. and his assistant, has been sustained by the people, except a few books, slates, and some other trifling contingencies.

The Sabbath meetings are well attended. Numbers are thoughtful; some under more deep conviction; one or two hopeful cases of conversion. One of the girls, received as a candidate for baptism here about a year ago, and soon after taken from us, has found means to get to that school. She began to write some before she left us, and by a letter now received from her, it appears that she has lost nothing in writing, but has improved, though without instruction. She now hopes to find her way to Brainerd and to the church. The woman, who came more than 100 miles last May to seek instruction as she said, about the Saviour, is among the serious inquirers at Creek Path. O that the Lord of the harvest would thrust laborers into this whitened field!

May 6. Agreeably to previous appointment, this day was set apart by the mission family for fasting and prayer. It is with us a day of trial and affliction, and a day of rejoicing. We have truly a mixed cup.—Blessed be God, that it is not an un-mixed cup of anguish and dismay as our sins deserve. After sermon the two candidates for communion at the Lord's table, (John Arch and David Brown,) answered questions, relative to their preparation for admission to that holy ordinance. Their answers gave full satisfaction to the church, that they had "knowledge to discern the Lord's body, and faith to feed upon him," and the church unanimously agreed, that they be admitted to-morrow.

8. Received boxes of clothing, &c. from the following places: viz. one from *Otsego*, N. Y. containing several parcels from different societies and individuals; one containing hats and medicine from Mr. George Pomeroy, of *Cooperstown*, N. Y.; one from *Griswold*, Conn.; one from *Rupert*, Vt.; one from *Granville*, Vermont; all containing very useful clothing.—

We have now a very good supply for the summer. Most of the clothing now on hand is of thin cloth, too thin for winter.

A kind Providence appears still to smile on the mission, and, amidst sorrows and afflictions, sends consolations and encouragements.

In thy strong arm, Lord, we'll confide;
Through the rough storms thou art
our guide;
O'er all the host, which Satan brings,
Thy army still its victory sings.

Meeting for business: *Resolved*, that we recommend to sister Catharine Brown to go and take charge of a female school in her father's neighborhood, as soon as the people will put a house in readiness.

9. A gentleman and his wife from Frankfort, Kentucky, who called on us last evening, left us this afternoon. She is travelling for her health, and had a desire to come this way to visit the school. They appeared much interested in the children, and expressed great satisfaction, on account of the brightening prospects among this people. Though our interview was short, parting was painful.—They both appear to possess a true missionary spirit. They left a donation of \$20.

Departure of David Brown.

11. David Brown set out this morning on his way, (if the Lord will,) to the Foreign Mission School. He goes by Savannah and Boston. We did expect Mr. Elijah Hicks to accompany him. He has waited several days, but, learning that Mr. Hicks could not go soon, he entreated that we would permit him to go alone.—It is indeed a long journey for a lad of 19 to undertake alone among strangers, and people of another nation. But no difficulty appears to him insurmountable, or even great, which comes in the way of his being prepared to preach that Gospel, which he has found to be so precious and powerful in his own case.—By the assistance of his friends, he has obtained money sufficient to de-

fray the probable expenses of his journey; but after this shall be expended, he will be obliged to cast himself on the charity of the friends of Jesus. And he appears to entertain not the least doubt, that a competency will be obtained from this source. We hope and pray, that He, who hath the promise of the heathen for his inheritance, will so replenish the funds of that school, that the directors of it will not feel themselves obliged to exclude this our dear brother from their patronage. We often think, if we could have access to individuals, who possess property, throughout our country, we would willingly beg on our knees from every one, who had even a trifle to spare. But again we reflect, that the treasure, and the hearts of all, are in the hand of the Lord, and we prostrate ourselves before Him, and intreat that he will not suffer his people to shut their hands against the poor heathen, whose souls are perishing for lack of that knowledge, which, through the beneficence of Christians, might be imparted unto them. May the gracious Saviour vouchsafe his gracious presence, with this our dear brother, and satisfy his desires according to his enlarged faith.

13. Milo Hoyt, having left the school in the charge of Darius, came up from Chatooga. He performed the journey in one day. Cows for milk, and certain other articles of food, cannot be obtained there, as was expected, and he was obliged to return for supplies. Appearances there, at present, are very different from those at Creek Path.

A Cherokee Inquirer.

14. Received a very affectionate letter, dictated by the father of the boy whom we call Jeremiah Evarts, interpreted and written by sister Lydia Hoyt, and directed to Father Hoyt and brother Chamberlain.—This man has no knowledge of letters, or of the English language.—The following is an extract from the letter:

“We have been separated a long

time from each other, but I hope you have not forgotten to pray for me and my nation. My dear friends, you told me much about our dear crucified Saviour, and I hope I have not forgotten what you said. O no, my dear friends. I cannot forget the great Redeemer, who has, as I hope, redeemed my immortal soul from eternal destruction. I hope you will instruct my dear children in the right way, and that the Lord may have mercy on them, and turn their wicked hearts to himself. Give my love to them.”

Inclosed in the above was an open letter, directed to two persons in this neighborhood, whom, it seems, he considers as fellow converts to Christianity. One of them is a member of the church. The following is an extract from this inclosed letter.

“My dear friends, though we do not now see each other, yet I hope our hearts are still united in Jesus. Let us go on in the way we have begun; for it is not a tedious way.—May the Lord of love be your Father. I have talked to my poor parents, but I cannot convince them of their sins. I know that God is able to change their wicked hearts.”

Do not these sentiments appear to flow from a heart enlightened by the Spirit of God? Andrew, when he had found the Saviour, immediately sought his brother Simon, to bring him to Jesus. Philip did the same for Nathaniel. And Moses said to his father-in-law, “Go thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel.” This man seeks to bring his relatives and friends to Jesus, and is assured, that the Saviour is able to do them good. His daily conduct so far as we can learn, is in unison with the sentiments expressed in these letters. And yet this man has received but little instruction, except what he has picked up here, in his short visits to his children. Even these brief visits have been at long intervals, as he lives about 60 miles from us, and is busily employed in domestic concerns.

15. In meeting for business:—As the object we had in view, in dismissing the labourers at 4 o'clock on Saturday, does not appear to be obtained, therefore *resolved*, that the vote respecting their being so dismissed be rescinded.

21. Mrs. Sally McDonald being about to remove into the neighbourhood of the church, of which the Rev. John Gambold is pastor, at Springplace, a letter was directed to be given recommending her to the fellowship of that church, and authorizing a dismissal from this church to that. She appeared much affected at the prospect of removing from us; though it is but a short distance, and she is to go among dear Christian friends and natural relatives. The ties, which bind these dear converts to us, and us them, are such as we trust will never be broken.

Further Progress at Creek Path.

24 Catharine Brown's father came from Creek Path with a letter from brother Butrick. He writes, "The people, after hearing that Catharine was willing to teach the girls, as soon as a house could be prepared, and that the missionaries thought well of it, immediately resolved to build a house of the same size as the other, and appointed the next Friday and Saturday to build it.

"On Friday, about 50 Cherokee men, besides boys and blacks, assembled, built the house, covered it, and almost completed the floor. On Saturday, they finished the floor, hewed it down on the inside, chinked it, and put in the beams. They expect to make the door and benches this week. I told them it was not absolutely certain, whether Catharine would come, or another person, though I expected she would come. I think it would be well for her to take charge of the school, as she can speak the native language, and there will be no good interpreter.—If she teaches a few months, and then continues a scholar, she may do great good. Her mother is peculiarly anxious to have her at home."

Mr. Brown says he did not come to take Catharine from us, or from the school; and he does not wish her to go, unless we think it best. He appears seriously impressed with divine things. Catharine is still at brother Hall's. Her father will wait her return.

25. The Rev. Remembrance Chamberlain, on a missionary tour, under the direction of the General Assembly, called on us. He brought a letter from Dr. Waddel, President of the College in Athens, Geo. inclosing \$77, a donation from the Auxiliary Missionary Society in Madison, Morgan Co. Geo. He also brought from a charity box of the Theological Seminary, Princeton, N. J. \$20. This money came truly in a time of need: our treasury was exhausted, and we knew not how we were to answer our money calls for to-morrow. "Our heavenly Father knoweth that we have need of these things."

29. We have been edified by the conversation and preaching of our visiting brother, Mr. Chamberlain.—He left us this morning to pursue his mission to the west and north.

Received by way of Baltimore and Knoxville, several boxes, &c. shipped by the Treasurer at Boston, Feb. 19th, containing articles from Newton, Ms. Concord, N. H. Conway, Ms. North Yarmouth, Me Southampton, Ms. Ashburnham, Ms. Sharon, Vt. Greensborough and Hardwick, Vt. Townsend, Ms. Buckland, Ms. Bridport, Vt. A trunk given to the Osage captive girl by Mrs. Carter of Brimfield, Ms. which contained, besides articles of clothing, &c. 200 small books, &c. from other donors for the Juvenile Cherokee library at Brainerd.

Through the very kind and benevolent attention of the friends of missions, principally of our unknown sisters in Christ, we have a present supply of clothing for the children, excepting some garments for our largest boys, which may be supplied from cloth, which has accompanied the clothing. We feel ourselves bound to praise and adore the boun-

tiful Giver of all good, that he has opened the hearts of our dear sisters so amply to supply our wants. We trust that He, who has excited in them this benevolent spirit, will pour upon them his blessing, and enable them to supply the future wants of these dear children.

Catharine Brown leaves Brainerd to teach a school at Creek Path.

31. Sister Catharine left us, in company with her father, to go to Creek Path to teach a school of females

How very different the scene from that, which passed here not quite two years since, when her father required her to leave the society of Christians, and to accompany him to the then dark shades of the Arkansas! Now, he does not ask her without our consent;—will not take her except by our advice; and she is going, not into the wilderness unprepared to teach, but into a place where divine light has already begun to spring up, prepared, as we think, to instruct others. Yet, it is highly probable, that this removal will not be productive of so much good as the former. So unsearchable are the ways of God, and so incompetent is man to judge. It now appears, that her first removal was the means of sowing the seed, which is now springing up at Creek Path with such hopeful promise.

Catharine was received to this school July 9, 1817; baptised Jan. 25, 1818; and admitted to the communion of the Lord's supper March 29, 1818. Her father with great apparent tenderness, appears anxiously inquiring after the truth.

In meeting for business. As Geo. W. Halsey has expressed a desire to spend his days in the mission, and it is thought he may be better prepared for future usefulness, and also be of more immediate service to the mission, by going into the school as an assistant teacher, and to labour with the boys; therefore, *resolved*, that G. W. Halsey enter as an assistant for the above mentioned purposes immediately.

Visit of Mr. Hodgson.

June 1. Adam Hodgson, Esq. a merchant recently from Liverpool, England, called on us with an introductory letter from brother Kingsbury. He left Elliot on the 20th ult. having been travelling only ten days from Elliot to this place, as he rested on the Sabbath. He left the mission family and scholars at Elliot, in a general state of health, and speaks very highly of the improvements and present state of that establishment. Brother Kingsbury writes:

"Appropriations have been made for a third establishment in this nation, and we are urged to commence it immediately. It is a source of deep regret, that our means will not permit us to extend our operations with that promptness and alacrity, which the exigencies of this nation require. You will unite with me in beseeching the Lord of the harvest to send forth many more laborers, and raise up the means for their support."

2. Mr. Hodgson left us early this morning to prosecute his journey, leaving many tokens of his good wishes and ardent zeal in the cause of missions.

5. Brother Chamberlain set out for Chatooga, for the purpose of spending a short time in visiting the people, and preaching in that neighborhood.

6. Raised the building intended for the female scholars. It is 40 feet by 20, having two stories, and a chimney at each end. The upper story is intended for lodging. The lower one to be divided in the centre; one room to be for the school, and the other for work.

10. Brother Chamberlain returned from Chatooga. He found the people very ready to assemble to hear preaching. Many more attended than could be accommodated in the house, and listened with the strictest attention.

20. *Resolved*, unanimously, that we consider it contrary to the expectations of the Prudential Committee and injurious to the mission to hold private property on mission ground. And if any member of the

family has brought, or may hereafter bring private property, with the expectation of retaining it as such, or of selling it as private property, on mission ground, he be requested to consolidate it with the mission property, or take it away: and, in no case, to offer it for sale as private property, within the precincts of this establishment.

Received a box with articles of clothing from Conway and Newton, Ms. In this were several pieces of blanketing, which will be very useful, in the coming winter.

Religious Inquiry at Creek Path.

23. Received interesting communications From Creek Path. Catharine L. own arrived safely, and commenced her school with very flattering prospects. She has about 20 pupils, and expects more soon. Both children and parents appear much engaged to receive instruction; and many are earnestly inquiring the way of life and salvation. Several of the scholars are able to read in the Testament, having had some instruction before; but most of them began anew.

We have strong hopes, that a little church will be established there. One woman, who appears to give evidence of a real change of heart, has been received as a candidate for baptism. Her husband appears very susceptible on the subject of religion, and expresses an ardent desire to be prepared to come with her. Sister Catherine, who was lately mourning, on account of her dear friends, covered with thick darkness and sin, and unmoved by all her conversation and exertions to bring them to the light, now, with great joy, beholds her parents, brothers and sisters unitedly weeping for their sins, and earnestly inquiring after the good way, which she has found. O how great the power, how rich the grace of our God! The work is his; and he will accomplish it, in his own best time and way.

Resolved, that we think it best to build a grist mill this season, and

that a statement of the probable expense be forwarded to the Prudential Committee, for their approbation.

June 24. Brother Chamberlain went to Mr. Hick's for the purpose of conversing with him, on the subject of apprentices to the blacksmith's trade, and to confer on some method to be adopted for recovering the expense, which may hereafter be incurred for scholars, who leave the school before they have finished their education.

26. Brother Chamberlain returned. He had an interesting meeting with several of the chiefs, who were providentially present. He preached twice on the Sabbath to a very attentive audience. The chief, called the *Boot*, who visited us with the *Pathkiller* last season, was present. He told brother C. that he believed all he heard was true. He said, when a person fell asleep and had an interesting dream, he would remember it and tell it to his friends; and now he had heard these things, he would remember them and tell them to his people. He would tell the *Pathkiller* how he providentially and happily met with the missionary, and heard his talk. He said neither he, nor the *Pathkiller*, understood what the motives of the missionaries were, until they visited us last season; and that when they found we were teaching the children about the things of another world, they were very glad; and from that time they had both been convinced, that the motives of the missionaries were good: and he hoped their children would all grow up, in the knowledge of those things, which he had been hearing. On the subject of apprentices to the blacksmithing business, the chiefs gave it as their decided opinion, that the boys should be bound to us for a certain time; and that the chiefs should see, that they were not taken away within that time.

On the subject of children leaving school, before they had received their education,—they said it was a loss to the nation and to the society, to have children go to school

awhile, and then leave it before they were sufficiently instructed to be useful to themselves or others. It was their opinion, if any should take their children away, before they finished their education, that they should pay all the expense, which shall have been incurred. They said this engagement should be entered into at the next council.

July 2 Milo Hoyt was admitted to full communion with the church.

3. In compliance with the request of a society of young gentlemen in Southampton, Ms. a boy has been selected to bear the name of *Vinson Gould* to be educated at their expense; and, at the request of a society of young ladies, of the same place, a girl has been selected to bear the name of *Mindwell Woodbridge Gould*, to be educated by them. The children are named after the minister of that place and his wife. The boy is between six and seven years of age. His father has emigrated to the Arkansaw, and left him with his mother. She is poor, and wishes us to take the charge of the boy, till he is educated. The girl is between five and six years of age: she came here last fall with her parents on a visit to see their other children. The little girl was unwilling to return with them, and we concluded to let her stay. She has called sister Sarah, "*Mother*" and being destitute of a name, which we could easily pronounce, she has had no name with us, till the present time.

5. One end of the mill-dam gave way. The millwright supposed he had driven the timbers to the rock. It now appears, that what he took to be rock, was only gravel. The water found its way under this, and carried away the bank about a rod in width. This is a painful disappointment; and the repair will necessarily require considerable additional expense. It is, however, a favourable circumstance, that the mistake has been discovered so early. The water is now low; and we hope to be able to guard against the disaster in future.

6. Our heavenly Father, who has always been rich in mercy towards us, has this day given us fresh tokens of his parental care. Our treasury was empty; and several demands came against us, which we knew not how to meet. We have just received a line from Col. Meigs, giving us information of \$250 in his hands for us from the Secretary of War. This will help us of our present difficulty, and we hope will teach us to put our trust in God for the future.

7. Received a letter from Dr. Worcester, giving the joyful assurance, that more laborers will be sent into this field, as soon as the season of the year will safely permit. May the Lord give our brethren and sisters, at the local schools, grace and strength to hold out till this relief shall arrive.

11. Received, in a letter from the Rev. Mr. Murphy of Medway, Geo. \$50, a donation from the Juvenile Society of that place and vicinity.

12. Brother Butrick arrived from Creek Path, having left the two schools in charge of John Arch and Catharine Brown. The gracious operations of the Spirit appear to be still continued at that place. Catharine's father and mother, one brother and his wife, two sisters, and several others, it is hoped, have experienced a saving change. Time will enable us to judge with more certainty. Others are under serious impressions, and the general attention to the word continues.

13. Brother Butrick left us this afternoon, being anxious to return to his charge at Creek Path.

MISSION AMONG THE CHOC-TAWS.

Extracts from the Journal kept at Elliot.

Were much gratified in receiving a large packet of letters from the Chickasaw post-office. They contained much to cheer our hearts.

A girl, who does not speak English, was brought and admitted to the school. This makes the number of scholars 63, including the little daughter of brother Williams. The health of the scholars is very good, as is also that of the family generally, except two or three of the sisters, who are feeble.

The parents of five of our scholars arrived here to-day on a visit. They reside nearly 200 miles from Elliot. An Indian youth about 15 years old, son of *Pushamatahaw*, a chief of that part of the nation commonly called the *Six Towns*, a south-east district,—came with them to join the school. The lad speaks English fluently, reads and writes well, has a good knowledge of English grammar, and some acquaintance with geography. His education was received at St. Stephens, through the benevolence of several gentlemen in that place.

The father of two of our scholars arrived, bringing with him two more active lads, who were admitted into the school. He also brought some letters from the Choctaw agency.

Have in general much satisfaction, with respect to the conduct of our children. Although there is a considerable number of large scholars, yet they have generally conducted with propriety. To-day were under the painful necessity of publicly and severely reprimanding one of them, in the presence of the whole family, when assembled for evening devotion.

Meeting for business. *Resolved*, that we admit into the school an applicant from the Chickasaw nation, provided her parents pay for her board; as we have been informed, that, on such condition, there will be no objection on the part of the Choctaws.

Boat from Ohio.

About noon the mission boat, which we have long expected, arrived, to our great joy. It is called "The Choctaw Packet," and left Marietta the 10th of March. Our

friends can hardly conceive the effect which this event was fitted to produce on our minds. Besides the articles purchased for the mission, we have also received from different parts of the United States, by this arrival, the charities of a thousand hands, accompanied by the prayers of a thousand hearts. While we desire to be deeply affected by these expressions of Christian benevolence, we would not be unmindful of the Great Source from whence they flow.

Were gratified by the arrival of Adam Hodgson, Esq. of Liverpool. This gentleman, before he left England, had heard of the school at Elliot; and came from the road 60 miles for the purpose of visiting it.

Mr. Hodgson, our pious and benevolent visitor, left us to-day. Were delighted and edified with his acquaintance. He intends visiting Brainerd on his way to the northern states. This is perhaps the second or third time only, that we have been favoured with the company of a pious stranger.

Mr. Kingsbury started, with two men and an Indian boy, to open the new road. The boy takes along the small waggon, with tools, provisions, &c. for the laborers.

Several valuable mechanics came with our boat from Ohio, who were engaged to labor for a time after their arrival. Have lately erected a commodious workshop, in which are employed a carpenter and wheelwright, and occasionally a cabinet-maker. There was also a blacksmith among the number, who works in the smith's shop, when brother Fisk is absent. Four men are at present employed in the brickyard.

Visit of the Indian Chiefs.

Puk-sha-nub-bee, and Mush-oo-latub-bee, two head chiefs, with seven or eight of their principal warriors, or captains, arrived this evening. They came at our request more than 100 miles to visit the school. The head chiefs are styled kings, in the language of their country.

The chiefs and warriors were shown our buildings, cellar, stores of provisions, blacksmith's shop, mill, wheelwright's and carpenter's shop, brickyard, &c. &c. They were highly gratified with all; but with nothing were they more interested than with our big clay oven, which was filling, at that time, for the dinner of our numerous family. At ten o'clock they went into the school, and continued till two in the afternoon,—observing, with the greatest pleasure and attention, all the exercises of the scholars, particularly their spelling, exercises for speaking English, and singing.

It would have been worth a journey from New-England to have witnessed the animation visible in the countenances of these war worn chiefs, at seeing the first dawns of science upon the rising generation of their country. After the exercises were closed, the chiefs made a short address to the scholars, in which they expressed the high satisfaction they enjoyed on the occasion, and their thankfulness to brother Williams and the missionaries, for all the care and labor, which they had bestowed on the children.

Liberal Grant of the Choctaws.

After dinner the chiefs assembled under a pleasant shade, near the school-house, to hold a council on business, relative to the school. Mr. Kingsbury addressed them at some length; and dwelt upon the advantages of education, the expenses attending the school, the liberality of their father the President, and of their white brethren, toward them. This address was closed by a request to king *Puk-sha-nub-bee*, that he would appropriate part of the annuity, due his district, to the benefit of this school. They thanked us, and wished a little time to deliberate. It was not long, however, before we were called. *Puk-sha-nub-bee* said, when he considered what had been done by his white brethren for the school, and what the other chiefs had done for schools in their districts, he could not hesitate a mo-

ment. He would give the balance of the annuity due for the last purchase of land, which was \$2,000 a year, for 16 years, to the school at Elliot. An instrument was drawn, and signed by the king and all his captains, who were present. The king observed, that he was an old man, but he was glad to have an opportunity of doing some good before he died. They were told, that we wished to have a talk with them on the morrow about the *Good Book*.

Sabbath. A more than usual number attended public worship. We considered that it was a precious season, and that it ought to be used for the benefit of the chiefs and warriors, whom we never before had the opportunity of addressing on the subject of religion. Capt. Folsom interpreted. The morning was spent in narrating some of the most striking events of the Old Testament history; the evening, in giving some account of Jesus Christ and the way of salvation through him. They were particularly reminded, that this school had been established through the influence of the Gospel;—that the good people who had given money to it, and were praying for it, wished for nothing so much as to see the Choctaws become the followers of Jesus Christ.

Exhortation of the Chiefs.

After supper, the scholars were again assembled at the request of the chiefs, who addressed them for an hour, in a highly animated manner. When they had concluded, Capt. F. gave us, in few words, the substance of what they had said. They expressed their thankfulness at seeing their children in a place, where they would learn so many good things. They exhorted them to listen to all that was said, and be obedient; but the subject on which they dwelt more than any other, was that of "*the good book*," which they said they had been hearing to-day. They exhorted the children to attend to all that it said, and repeatedly observed, that

they should be very thankful if any of the children would be followers of "*the good book*." It was truly animating to hear them express themselves in this manner. They were ignorant of the things about which they spoke; but we hoped the Lord had prepared their hearts to give the Gospel a candid hearing, whenever they should have an opportunity. How much we desire, that there may soon be one or two faithful missionaries to travel through the nation and proclaim the glad tidings of the Gospel.

Last night the chiefs procured a letter to be written in their name to the Secretary of the Board. This morning they had another written to their father the President, expressing their thankfulness for the school, and earnest desires that more schools may be established.

The time of separation now arrived. The chiefs took an affectionate leave of all the mission family, with many expressions of gratitude. When introduced to the sisters, who were going to the red people on the Arkansaw, they affectionately expressed their good wishes. We see much occasion for devout gratitude on account of this visit.

[To these accounts we subjoin a number of letters, written by the children of Indians, taken from the Religious Remembrancer. They are well calculated to encourage the prayers and call forth the contributions of the pious, in favour of Indian Missions.]

BRAINERD.

[By the kindness of the Rev. N. Patterson, we have been favoured with the perusal of a number of letters, written in October last, from the Cherokee children at the Brainerd school, to the members of the Franklin-street juvenile Missionary institution in Baltimore. These letters are pleasing proofs of the industry, improvement, and gratitude

of the native youths of our forests. The following extracts, in which we have corrected *only* the wrong spelling, which occurred but in a few instances, we doubt not will be gratifying to our readers.]

Extract of letter by Polly Blackwood.

"My dear brothers and sisters, we do not know how good God has been to us, in sending his dear beloved Son into this wicked world, to groan and sweat great drops of blood falling to the ground, and bleed and die for us, and when he was on earth he took little children in his arms, and blessed them, and said, suffer little children to come unto me and forbid them not; for such is the Kingdom of God."

Extract of a letter by Susannah Hanley.

***** "I will now tell you about my nation, how we have lived before the good Missionaries came here; we did not know that there were any God to save us sinners from eternal woe; neither did we know that the Sabbath was to be kept holy; we thought that the Sabbath was to play on as other days; but the Saviour has had compassion on us, and sent his everlasting Gospel to us; but we cannot be thankful enough to God for His great goodness to us poor people, for sending his dear Son into this wicked [*world*] to die for us; for he suffered more than we can think of; he sweat as it were great drops of blood falling to the ground; yet there are some poor people who are sitting in darkness and under the shadow of death; but O, may we pray more earnestly to the Great God that has been so kind, and pray that he would send out more missionaries unto this nation to teach them the way of God, for the time is fast approaching when we shall all die. O, how awful will it be for those that die in their sins, to hear the sentence denounced upon them, Depart ye cursed into everlasting fire, prepared for the devil

and his angels. But the Christians will rejoice to hear the Saviour say, Come ye blessed of my Father, inherit the Kingdom prepared for you from before the foundation of the world. O, may we repent, and flee from the wrath to come. O, may we be found on the right hand of God, to hear the sentence, Come ye blessed of my Father, inherit the Kingdom prepared for you from before the foundation of the world."

Extract of a letter by Delilah Fields.

"As you wrote in your letters that we must write to you, and tell you about our nation before the Rev. Ard Hoyt came here, I will now tell you about it. We were poor heathen people, and did not know what the Sabbath was; neither did we know that it was to serve the Lord; but we thought that it was to go and visit about and to play upon; and there were some cursing and swearing and blaspheming the Name of the living and true God. We had learnt all these bad things from the bad white people who come into our Nation; and there are still some poor heathen people that will not mind what the good missionaries tell them, and will still follow the bad conduct of the bad white people. But O, may the Blessed Saviour open their hearts, and cause them to see the awful situation that they are in; and may we pray more earnestly to the living and true God, that he would send out more missionaries into this part of the country, and that the everlasting Gospel may be preached unto them, and that they may receive them with joy, and be thankful to the great God for his great kindness to them. O, may we at last meet at the bar of God, and hear that sentence, Come ye blessed of my Father, inherit the Kingdom prepared for you from before the foundation of the world. But O, that dreadful sentence, Depart ye cursed into everlasting fire, prepared for the devil and his angels. O may we not be found on the left hand of God, but may we be found on the right

hand and praise him through eternity. O my dear friends, we cannot express how good God has been to us, to give his only begotten Son to die for us. We might long ago have been in hell among the wicked people, but God has opened a way whereunto we might put our trust in him and be saved. O may these missionaries be the means of turning many souls from darkness unto light, and from the power of satan unto the living and true God."

Note by Sarah Hoyt.

Miss Mary K. Patterson, and her associates.

The foregoing letters are from the hands of the children just as they wrote them, without any alteration, each one by herself. Their young sisters of Baltimore will have the goodness to excuse their mistakes, when they understand that their red sisters are all young, probably under twelve, and have been to school but about two years. If the correspondence should be continued, it is probable more of them will write hereafter.

SARAH HOYT.

Extract of a letter by Robert Fields.

***** "I have always lived well at home, and I am very thankful for the opportunity of learning to read and write. I will pray for you all, and I hope you will pray for us, I hope the Lord will hear our prayers for each other. When I came to school at Brainerd I could read in words of two letters. I can now read in the Testament. I am studying arithmetic, and a lesson in the testament or Catechism every Sabbath. I have been at school little more than two years. There are about eighty or ninety scholars here at this time; nearly half of them are girls. There are some who have gone home to visit their friends. We expect them back soon. We spend our time out of school in working. We cleared about four and a

half acres of land last spring, besides hoeing corn, potatoes. We are now clearing a pasture for cows so that we may have enough milk next summer."

Extract of a letter by Tilman Rose.

"We ought to be very thankful that we have this privilege to hear of each other, and we ought also to be thankful that we have not long before this had our portion in hell; but we are spared till the present moment. The Lord has been so kind to us, that he has kept us alive so long, and we ought to be thankful for that too; but this is not all; he has been so kind to me, that he has brought me to this school. You have written a few letters to us, and we were very glad to receive them: we will write a few letters to you at this time, and if you give us an answer, we will write to you again. If we never see each other in this world, I hope to meet you in the world above, where we shall be happy forever. We are all learning fast; we hope that you are too, and that we may all learn the way of truth? I love you, and I hope you love us. We have heard from you, and I hope you will hear from us in these letters. From your affectionate friend"

Extract of a letter by John Newton.

"How thankful I ought to be, for the Lord has been very kind to me indeed, when I was not here to school. I think he has brought me here to learn about our Saviour, who came down from heaven to die for sinners like us, that if we will believe on him, when the day of judgment comes, he will take us away above the world where he is dwelling now with his father. How thankful we ought to be to him, because he has been very kind to every one of us, that we are dwelling in this world: I hope you are always praying for us that God might give us new hearts to be the children of him, and at the last day he might set us at his right hand, and his Son

Jesus will say to us Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: and he will say to them on his left hand depart from me ye cursed into everlasting fire, prepared for the devil and his angels. O how awful thing it is to be standing before his face."

Extract of a letter by Riley Thornton.

"How much we ought to thank God for sending his missionaries into this heathen land: and how thankful I ought to be, that when I knew nothing about the Saviour who came into this world to die for sinners, he brought me here to this school to learn about him. The Lord has been very kind to us, we ought therefore to give our hearts away to him, and ask him to forgive all our sins, that when we die, he will take us to himself to be happy with him forever. I will now tell you something about the School here. There is about 100 scholars belonging to this School, but little more than 80 here at this time, as some of them have gone home to see their friends. I believe there is 38 girls and 42 boys here now, but we expect the rest back soon. We spend the Sabbath when we are not in meeting, in learning verses in the Testament or Catechism. We get a cent for every 110 verses we learn, and expect when we get enough to send it to the Choctaws."

Note by Rev. Wm. Chamberlain.

Dear Bro: Patterson,—I think it my duty to state to you, that the boys have had *no assistance* in composing and writing these letters. You will see some little mistakes in them, which if they had been pointed out before copying, the boys would have corrected themselves; but we always think it best to say nothing to them, when they are writing to distant friends. It is certainly very encouraging that they are able to get so near correctness in so short a time. Some of them two

years ago knew nothing of our language.—They are now attending a little to geography. They succeed remarkably well in drawing maps, but we have no suitable ones for them to copy after. If you can in any way send them a plain map of the U. States, I think some of them will send you back a copy which you will not be ashamed to show to your friends in Baltimore.

Your's in the bonds of the Gospel,
WM. CHAMBERLAIN.
REV. NICHOLAS PATTERSON.

FOREIGN.

MISSIONS OF THE MORAVIANS.

SOUTH AFRICA.

Extract of a letter from Brother H. HALLBECK, dated Gnadenthal, April 16, 1819.

I may assert with truth, that the GRACE OF GOD abounds in the congregation. The attention and devotion perceptible in our meetings at the church, the declarations of the Hottentots in their conversations with us, and their serenity and happiness, even when death stares them in the face, of which we have had of late many encouraging instances, are most pleasing proofs of this assertion. The last Passion week, in particular, was to the whole congregation a season of great blessing. On Tuesday, in that week, our *werft* and grove exhibited a scene which made our hearts overflow with gratitude to our Saviour. A company of no less than 71 persons, who were appointed for advancement in the church privileges, met at two o'clock in the afternoon, under the shade of the oaks, surrounded by some hundreds of participating relatives and friends. Of this company, 38 were spectators at the Lord's Supper on Maundy Thursday; 20 were baptized, or (having been baptized as children,) solemnly received into the congregation; eleven were admitted

as candidates for baptism; and two were re-admitted to fellowship. Never did I enjoy a festival-season, at Gnadenthal as much as this, and I believe the same may be said of all that were present. On Easter Tuesday I was kept in my room, from early in the morning, till noon, chiefly to hear the grateful declarations of our own people, and of strangers, for what they enjoyed in these "*great days*" (as they called them.)

On Easter morning our burial-ground exhibited a grand scene. The whole square was completely surrounded with people in triple rows, listening in silent devotion to the beautiful liturgy read on that occasion, and many, we trust, enjoying in their hearts the hope of a blessed immortality.

I cannot express what I feel when I see so many strangers of all classes, high and low, flocking to this place, to celebrate the great festivals of the Christian Church! Who could have thought thirty years ago, that the degraded Hottentots should be favoured to prepare such spiritual banquets for men formerly considered as their oppressors!—Surely this is the work of God, and not of man! Whenever I reflect on what has been done, and is still doing here, I feel as if I were treading on sacred ground, and am frequently seized with a kind of holy fear, lest in one way or other, I should spoil this masterpiece of God's workmanship, by neglecting my duty as a tool in his hands, or perhaps leave behind me some marks of human fingers, where the finger of God alone should be visible.

From what I have told you of our joys, you are not to conclude that we have no sorrows. Among so large a number, it is not to be supposed that no instances of unfaithfulness and transgression should occur. By the necessary connexion of our people with men of no religious principle, at the farms, it has happened, that some have been seduced to sin, to the great grief of the faithful part of our congregation; but not one instance has occurred at Gnad-

entail itself, which, according to our rules would have brought on dismission from our fellowship and place.

From the latest English Publications.

SOUTH AFRICA.

A letter has just come to hand from the Rev. J. Philip, dated *Cape Town, July 13, 1820*, wherein he says he was in daily expectation of hearing from Mr. Campbell and his friends from *Graaf Reynet*, on their return from *Lattakoo*. Mr. Philip has transmitted interesting accounts of the conversion of *ROSELLE*, a female of the *Bootchuana* nation, a member of the Church at *Griquatown*; also, the substance of a conversation with *ADAM BARLY*, another member of that church, at a meeting held in Mr. Philip's house, in the presence of several of the missionaries of the Church Society, &c. then at *Cape Town*.

We select a few of the Questions and Answers on the latter occasion, not having room for the whole.

Q. When was it you felt the power of the word of God on your heart?

A. In 1802, when Mr. — came to *Berend's Kraal*, I felt myself a sinner. There was an old woman converted, who I knew was before a very bad character, and I thought—if she obtains grace, how will it go with me? I may obtain it too; and this led me to look into my former life, and to seek the same change.—When I began to pray, Mr. — came to that place; then I learnt there was to be a judgment: then all that was evil in my life came to my mind, and seemed dreadful to me.—I had no rest, day nor night.

Q. How was it with regard to your feelings after this?

A. These thoughts came into my mind—If I seek the Lord Jesus, I shall find him. It is true—it is true: if I seek him I shall find him; and this truth gave me comfort.

Q. When you fall into sin or temptation, is your peace of mind disturbed?

A. Yes, these cause disturbance in my mind, but lead me to the Lord Jesus.

Q. What reason have believers to trust that Christ will save them?

A. The Bible teaches us, that Christ came into the world, that he suffered, was buried, and rose again, and that his death is the life of sinners.

Q. Did you change your own heart, or by what power was it done?

A. No, not myself because I can do nothing.

Q. By whom then was this done?

A. By the Holy Spirit.

Q. Is the Holy Spirit necessary to carry on the work, and to the end of life?

A. Yes, sir.

Q. How are we to know that a man is a Christian—is every one a Christian who professes so to be?

A. He that is a doer of the word.

Q. What opinion may we form of a man who makes a profession, and lives in sin, drunkenness, idleness and thoughtlessness?

A. I have no other thoughts than that it is inconsistent—they do not belong to the faith.

Q. What do you think of the Bible—the word of God?

A. We must think seriously of it. I cannot live without the word of Christ?

Q. Have you any part of it in your memory?

A. Yes, passages come to my mind every day. Among those which afford me comfort, and are frequent in my thoughts, is, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life,' &c. &c.

Q. Do you think you could be tempted to leave the means of grace?

A. No sir, nothing else can make me happy.

Q. Do you feel grateful to the people in England for sending the Gospel to you? Do you pray for them?

A. Yes; that comes into my thoughts often.

Mr. Anderson (now at *Cape Town*) gives *Adam Barly* an excellent character; he has been many years a

member of the Church at Griquatown, and his conversation and spirit during all that time have been most exemplary.

Mr Philip adds—'You may rest assured that these conversations are reported as they took place; no attempt has been made to embellish them. The scepticism excited in some by the perusal of the answers given by *Africaner* is groundless; but I shall soon have an opportunity of presenting that interesting character before the public, in a light which will not lessen surprise, but which will satisfy such as require satisfaction that the former picture was not overcharged.

By letters from Mr. Philip, of later dates, viz. July 29th and August 9th, we are informed that Mr. Campbell has returned in safety to Lattakoo, after an absence of two months, employed in a journey of discovery, North East of that city; and that he is expected shortly on the borders of the Colony, in his return to Betheldorp, and from thence to Cape Town.

SUMMARY.

SPAIN AND ITALY.

We have too little information to say much as to the religious prospects of these two very interesting countries. An establishment without toleration, would corrupt the purest church that ever was organized. We know how intolerant Popery is where it is under no control; and how restraint on enquiry debases the understanding. When religion is made to consist chiefly in external observances, and ready obedience to the rules of the church, the great mass of the people are always ignorant and superstitious. Some attempts have been made to dispel the spiritual darkness that has so long brooded over Spain and Italy, by the distribution of Bibles and religious Tracts. We do not know with what success. Much will depend on the issue of the attempts

made to establish a constitutional form of government in those countries. Should this effort prove successful, an opening will be made for the efforts of various benevolent societies to spread the gospel among them. But as to the result of the political struggle now going on, we have many fears. The people are not prepared, are not sufficiently enlightened, are not accustomed enough to lay voluntary restraints upon themselves. And that unholy alliance of kings, engaged and pledged to one another (as we believe) for the *maintainance of things as they are*, affords omen of much evil. As Protestants we pray for the success of the people; as Presbyterians we long for the utter overthrow of ecclesiastical tyranny. And as full believers in the truth of the Scriptures, we believe that God in his Holy Providence will "overturn, and overturn, and overturn, until He shall come whose right it is," to reign over all nations. And we rejoice in the prospect of the entire removal of all that impedes the progress of divine truth.

RUSSIA

The Bible Society flourishes in this extensive empire. Whatever may be the motives, the emperor patronizes this glorious institution. We do not believe that he has the least regard for the rights of the people. He is one of the royal champions of modern legitimacy. But the Bible, well studied, affords more intellectual as well as moral improvement, than all other books in the world. Let it be carried to the tent of every peasant in any country, and in process of time it will produce its effect—not in the way of bloody revolution, and universal anarchy; but in that of a gradual, uniform melioration of the condition of the people.

GREECE.

The lovers of learning and the arts take a deep interest in the fate of this country. The lovers of re-

ligion, too, look to it with deepest solicitude. And it is a matter of rejoicing that Bible societies are forming among the modern Greeks in considerable numbers. We hope much from the labours of those men, who visit them, not for the purpose of removing the relics of ancient genius and art; but to diffuse the knowledge of that truth, which will communicate a new and better impulse to the minds of these extraordinary people. The groves and the vallies that once were made vocal with songs in praise of heathen deities, will resound with the melodies of Zion; will re-echo the sweet strains of the Son of Jesse, and the lofty notes of the evangelical prophet, the enraptured Isaiah.

(To be continued.)

LITERARY NOTICES.

[We recommend to the attention of our readers the two following Works proposed for publication. Concerning the first, a clergyman of distinguished ability writes to us thus, "The accompanying prospectus presents to the Church a work of very great merit, and discusses subjects of very great interest in the present day." The second, is by a clergyman of distinguished talents in New-York. The title shows the pre-eminent importance of the subject. It lies at the very foundation of Christianity as a peculiar system. Should any of our readers wish to procure copies, they may forward their names (*postage paid*) to Mr. N. Pollard our publisher, who will send them on, and receive their books.]

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ERRATA.

Page 73 for Miltenberge read Wilthurger
 76 line 11 from bottom for Rumours read Runners
 80 line 1 perserving read preserving
 88 — 12 from bottom for them kept up read kept them up
 89 — 4 for sanctified read sanctify
 91 — 7 insert in after join
 — 10 for It is read is it
 93 — 5 from end of the paragraph for.— insert a comma
 100 col line 22 after and us insert to